THE OECONOMY OF THE COVENANTS BETWEEN GOD AND MAN,

COMPREHENDING

A COMPLETE BODY OF DIVINITY.

BY HERMAN WITSIUS, D. D.

PROFESSOR OF DIVINITY IN THE UNIVERSITIES OF FRANEKER, UTRECHT, AND LEYDEN; AND ALSO REGENT OF THE DIVINITY COLLEGE OF THE STATES OF HOLLAND AND WEST-FRIESLAND.

FAITHFULLY TRANSLATED FROM THE LATIN, AND CAREFULLY REVISED

BY WILLIAM CROOKSHANK, D. D.

TO WHICH IS PREFIXED

THE LIFE OF THE AUTHOR.

VOL. III.

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THE OECONOMY OF THE DIVINE COVENANTS.

BOOK IV.

CHAP. IV.

Of the Decalogue.

I. THINGS had a quite different appearance under Moſes. What was ſpoken here and there, and delivered only by word of mouth, was now enlarged with very many additions, digeſted into one body, and, at the command of God, conſigned to laſting records; which neither the rage of enemies, nor fire, nor ſword, nor all conſuming time ſhall be able to aboliſh. But neither the nature of our deſign, nor our intended brevity will permit us to proſecute every thing at large, that comes under this head. In this chapter we ſhall treat concerning the *giving of the law*,

Under Moſes was given the law.

law, and the *covenant* of God with the Iſraelites, founded on that law.

A three-fold law given to Iſrael.

II. It was the prerogative of the people of Iſrael above other nations, that to them pertained the *covenants and the giving of the law*, Rom. 9. 4. And there were ſeveral kinds of laws given them, of which there are principally three mentioned by divines, The MORAL, or the DECALOGUE, the CEREMONIAL and the POLITICAL, or FORENSICK. The people of Iſrael may doubtleſs be conſidered three ways. 1ſt, As *rational creatures*, depending upon God, as the ſupreme reaſon or cauſe both in a moral and natural ſenſe. And thus the *law of the decalogue* was given them; which, as to its ſubſtance, is one and the ſame with the *law of nature*, and binds men as ſuch. 2dly, As *the church of the Old Teſtament*, who expected the promiſed Meſſiah and happier times, when he ſhould make every thing perfect. And therefore they received the *ceremonial law*, which really ſhewed, that the Meſſiah was not yet come, and had not yet perfected all things; but that he would come, and make all things new. 3dly, As *a peculiar people*, who had a polity or government, ſuited to their genius and diſpoſition, in the land of Canaan. A republic conſtituted not ſo much according to thoſe forms, which philoſophers have delineated, but which was, in a peculiar manner, a Theocracy, as Joſephus ſignificantly calls it, God himſelf holding the reins of government therein, Judges 8. 23. Under that view God preſcribed them *political laws*.

The law-giver is God.

III. We are firſt to ſpeak of the DECALOGUE and its promulgation. Moſes has accurately deſcribed it, Exod. 19, and 20. The LAW-GIVER, or, if you will, the Legiſlator, is God himſelf. *The one law-giver, who is able to ſave and to deſtroy*, Jam. 4. 12. Who has a right of dominion over the conſciences of men. As the ſupreme reaſon or cauſe, he is the rule of all reaſonable creatures; and as the ſupreme Lord, is the ruler of all, and, by taking *Iſrael* to himſelf for

a

a people, in an eſpecial manner ſhewed himſelf to be their God. In the firſt words of the law, he aſſerts his own divinity, proclaiming, *I am Jehovah thy God.*

IV. But we judge it criminal for any to doubt, that this is to be underſtood of the whole undivided trinity, whoſe equal majeſty, in one Deity, we are all bound to acknowledge and worſhip. Nevertheleſs, as the *Son of God* was then, in a certain peculiar reſpect, the king of the people of Iſrael and of the church at that time; the giving of the law is alſo, in a ſingular manner, aſcribed to him. For Stephen, in expreſs words, declares Acts 7. 38. compared with v. 35, that it was an *Angel*, who ſpoke with Moſes and the fathers on mount Sinai, even that very angel, who appeared to Moſes in the buſh, and ſaid, that he was the *God of Abraham, Iſaac and Jacob.* But no chriſtian will deny that this was Chriſt. And Chriſt, certainly, is he *who aſcended on high*, &c. Pſ. 68. 18, compared with Eph. 4. 8. But he himſelf *went forth before his people in the wilderneſs, when the earth ſhook, the heavens alſo dropped at the preſence of God; even Sinai itſelf was moved at the preſence of God, the God of Iſrael*, that is, at the giving of the law, Pſ. 68. 7, 8. Certainly, the Apoſtle, Heb. 12. 26, ſays, that he *who ſpoke from heaven, and whoſe voice then* (namely at the giving of the law) *ſhook the earth*, was our Lord Jeſus Chriſt, to whom we are now alſo to hearken; as Zanchius has learnedly obſerved, T. IV. lib. 1. c. 12. Who profeſſedly and at large proves, that he, who promulgated the law, was the Son of God, *de tribus Elohim, lib. 2. c. 3.* And in eſpecial manner the Son.

V. What the celebrated *Iac. Altingius* has obſerved on *Deut.* 5. 6, from a catechiſm of the ancient Jews, very much deſerves our notice. The Jews ſay, *three ſpirits are united in one; the loweſt ſpirit, which is called the* HOLY SPIRIT: *the middle ſpirit*, which is the INTERMEDIATE, *and called* WISDOM *and* INTELLIGENCE; *and this is the ſpirit which proceeds from the midſt* An ancient catechiſm of the Jews on this ſubject.

midſt of the moſt conſummate beauty, WTH FIRE AND WATER: *the ſupreme ſpirit, which is abſolutely in ſilence, in whom all the holy ſpirits, and all the bright perſons, conſiſt. Rabanat. fol.* 132. *col.* 3. They alſo ſay, that אני and אתה and הוא, I *and* THOU *and* HE, are names of God, denoting three perſons, and, at the feaſt of tabernacles, they all profeſs it in their prayers: אני והוא הושיעא נא, I *and* HE, *ſave I pray,* Moreover, they ſay, that, when the law was promulgated, there were two perſons. For, quite to the end of the ſecond commandment, the diſcourſe runs in the firſt perſon, *I the Lord thy God, &c. For I the Lord God, &c. of thoſe that hate me, &c. of thoſe that love me, &c.* In the third and following commandment, God is mentioned in the third perſon. *Thou ſhalt not take the name of the Lord thy God, &c. The ſabbath of the Lord thy God.* Which having obſerved, they proceed thus: *that the two firſt words* or commandments, *were ſpoke by the ſupreme ſpirit; but the other words, by his glory, called* EL SCHADDAI, *known to the fathers, by whom the prophets propheſied, who is called* JAH, *in whom is the name of God, the beloved of God who dwelt in the temple, and the mouth of God, and face of God, and the rock, and that goodneſs which Moſes ſaw, when he could not ſee God, Bechai, fol.* 88. *col.* 3, 4. Elſewhere they call him שכינה, the *Schekinah, by whom there is acceſs to God, by whom prayers are poured out to God: who is that angel, who has the name of God in him, who alſo himſelf is called God and Jehovah.* I enquire not now, how ſolid theſe reaſonings of the Jews are. It is ſufficient, to have mentioned theſe remarkable records of an ancient catechiſm concerning the plurality of the divine perſons; of which there are alſo indications in the Decalogue itſelf.

To whom angels were miniſters.

VI. *Angels* were preſent, as *miniſters,* at the giving of the law by the Lord Chriſt. Whence Stephen ſays, Acts 7. 53, that the *Iſraelites received the law by the diſpoſition of angels,* εἰς διαταγὰς ἀγγέλων. Grotius obſerves, that εἰς here ſignifies amidſt, and that

that διαταγὰς denotes troops, ranged in military order: that the meaning is, the law was given in a magnificient manner, amidſt many troops of angels, and that there was a reference to *Deut.* 33. 2; theſe things are not improper. But others would rather take διαταγὴ for a *command, ordinance* and *ſanction:* as† *Rom.* 13, 2. And they render εἰς *at*; in which ſenſe the Son is ſaid to act *at the pleaſure of the Father Ludovicus de Dieu* has learnedly expreſſed that meaning; and as his words tend to explain ſeveral paſſages, we ſhall not ſcruple to inſert them as follows. " *Stephen* had " ſaid *v.* 38, that the angel ſpoke with *Moſes* in " mount *Sinai*, even the ſame, who had appeared to " him in the buſh *v.* 35. who tho' he was in him- " ſelf God, yet is here oeconomically conſidered as " the angel of God, and the captain of the other " angels. He gave the law to *Moſes*, from the midſt of " the angels, who ſurrounded him on all hands. Of " which there was a figurative repreſentation in the " ſanctuary, where God ſitting between the cherubim, " delivered his oracles—Hence *Pſ.* 68. 17, when he " had ſaid, the chariots of God are twenty thouſand " even thouſands of angels, the Lord is among " them; he adds, סיני בקדש *Sinai is in the ſanctuary*: " to teach us that as God, when formerly ſurrounded " on *Sinai* with myriads of angels, and riding on " them, as on chariots, gave forth the law, ſo the " ſanctuary reſembles mount *Sinai* where God rides " on a chariot of Cherubims. Seeing therefore the " law came forth from an aſſembly of angels, whoſe " preſident was the ſupreme angel Jehovah, the Apoſ- " tle juſtly ſaid that it was *pronounced and ordained by* " *angels, Stephen*, that it *was received* by the people " *by the diſpoſition of angels.* Διαταγὴ ἀγγέλων is here the

† Whoſoever therefore reſiſteth the power, reſiſteth τῇ διαταγῇ the ordinance of God.

" ſame

" ſame thing, as גזרת עירין *the decree of the watchers*,
" ומאמר קדישין, and *the word of the holy ones*, Dan. 4. 17.
" The decree and mandate of the angelic ſenate is
" underſtood, over whom the Son of God preſided as
" ſupreme; in regard of whom the ſame decree is
" called, v. 24, גזרת עליא, *the decree of the moſt high.*"
Thus far *de Dieu.*

Their miniſtry.

VII. But what kind of miniſtry did the angels perform to God at giving the law? *Firſt*, It is certain, that, with their heavenly choirs they ſurrounded the mount, and added to the majeſtic pomp of the Law-giver, and were witneſſes of all that was tranſacted. The conſideration of this was capable of ſtriking not only terror into the Iſraelites, but ſhould alſo have inſpired their minds with reverence, that the angels, in whoſe aſſembly the law was given, might not be witneſſes of their perfidy. To this purpoſe is Deut. 33. 2, *Jehovah came from Sinai, he came with ten thouſands of ſaints; from his right hand went a fiery law for them. Secondly*, It is not improbable, that the ſound of thoſe words, in which the law was conceived, was formed in the air by the means of angels. For God properly uſes not a voice: this is a degree of imperfection: but yet it is called the voice of God, formed in the air in ſome extraordinary manner, to expreſs the mind of God, for which purpoſe he uſes the miniſtry of angels: namely, the law was given in thunder and lightening; the thunder indeed, which formed the matter of the voice, which proclaimed the words of the law, muſt certainly have had an articulation, ſuperadded, which was framed by the means of angels. *Philo, in ennaratione Decalogi* ſays, God ſpoke, not by himſelf, but *filling a reaſonable mind with a diſtinct knowledge, which moulding and attenuating the air, and changing it to a flaming fire, he gave forth an articulate ſound; as breath does thro' a trumpet.* I know not, whether he intended the ſame thing that we do. We mean nothing, but what the Apoſtle ſaid,

ſaid, when he calls the law, *the word ſpoken by angels*, Heb. 2. 2. Not that it was any created angel who ſaid, *I am Jehovah thy God*. Theſe are the words of God; but that the thunder, in which God ſpoke, was produced by the means of angels, and articulated into words intelligible to man. They, who underſtand *by angels*, only their preſence and attendance, as 2 Tim 2. 2. *Among many witneſſes*, too much leſſen the force of the Apoſtle's compariſon, by which he prefers the Goſpel to the law on this account, that this laſt was promulgated by the miniſtry of angels, the former publiſhed by the miniſtry of the Son of God manifeſted in the fleſh. See Cameron and Meſtreſat on the place. Thirdly it is probable, that the tables of teſtimony, on which the law was written by the finger of God, were delivered to *Moſes* by the intervention of angels: and to this I refer Gal. 3. 19, *the law was ordained by angels in the hand of a mediator*.

VIII. Moses was the other miniſter of God at the giving of the law. *Moſes commanded us a law even the inheritance of the congregation of Jacob*, Deut. 33. 4. *The law was given by Moſes*, John 1. 17. And Moſes is that mediator; in whoſe hands as we have juſt learned from Paul, the law was ordained by angels. We can by no means agree with a certain learned author, who denies that Moſes, was the mediator of the moral law, and maintains, that by the law we are to underſtand the ceremonial only; and he thinks the hiſtory of the promulgation of the ten words or commandments removes Moſes to ſuch a diſtance from the office of a mediator, that it places him in the ſame rank and order with the people, Exod. 19. 25, *ſo Moſes went down unto the people, &c.* and Exod. 20. 1, *and God ſpake* &c. But if I miſtake not the very learned perſon miſtakes the caſe. Moſes indeed went down from the mount, to put the people on their guard, not to break thro' the boundary, by coming up to Jehovah: and having executed

Miniſtry of Moſes.

cuted that commiſſion, he, together with *Aaron* his brother, went up again, at the command of God ſome little way at leaſt, Exod. 19. 24, and ſtood nearer, when God promulgated the laws. Which done, he again ſpoke with the Iſraelites. Very many conſiderations ſway with us, thus to range theſe matters. Let us, firſt conſider *v.* 9. *and Jehovah ſaid unto Moſes, lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever.* From this it appears, that, from among the whole aſſembly, God called *Moſes* by name and recommended him to the people, as the meſſenger of God, when he promulgated this law, And Moſes himſelf declares this, Deut. 5. 4, 5. 6, *Jehovah talked with you face to face in the mount, out of the midſt of the fire.* (*I ſtood between Jehovah and you at that time, to ſhew you the word of Jehovah, For ye were afraid by reaſon of the fire, and went not up into the mount*) *ſaying, I am Jehovah thy God, &c.* And what is plainer than that of STEPHEN: *that Moſes was in the wilderneſs with the angel, which ſpake to him in the mount Sinai, and with our fathers, who received* λόγια ζῶντα, *the lively oracles, to give unto us, Acts* 7. 38. Where *Beza* ſays; *it is not to be doubted, but Luke calls* λόγια, ORACLES, *what the Hebrew calls* הדברים, THE WORDS, *and has an eye to God himſelf, who is ſaid to have pronounced, and delivered them to Moſes, written with his own finger.* And what appearance of truth is there, that by λόγια ζῶντα *lively oracles* we are only to underſtand the ceremonial laws, and not thoſe precepts of the moral law which whoever does, ſhall live in them? And this very learned author himſelf has elſewhere obſerved that the words תורה ומשפטים, חקים, *law ſtatutes and judgments* are often ſynonymous; but whenever they are thus joined together, they are diſtinguiſhed from each other by a peculiar ſignification; and that by תורה is underſtood the *moral law*; by חקים, the *ceremonial*, and by משפטים the *forenſick law.* But now theſe three are ſo joined,

as

as that each of them is aſcribed to Moſes, Mal. 4. 4, *remember ye* תורת משה עבדי, *the* LAW *of Moſes my ſervant, which I recommended unto him in Horeb for all Iſrael, with the* STATUTES *and* JUDGMENTS. You ſee, that the law equally with the ſtatutes and judgments are aſcribed to Moſes. In like manner, Lev. 26. 46, *theſe are the* STATUTES, *and* JUDGMENTS *and* LAWS, *which Jehovah made between him and the children of Iſrael, in mount Sinai, by the hand of Moſes.* Moſes therefore was the even mediator of the moral law, and his inſtitutions are erroneouſly reſtricted to the ceremonies.

IX. The TIME of the publication of the law is ſuppoſed to be the fiftieth day from the departure of the people out of Egypt, and from the celebration of the paſſover. How to find out this number of days ſee Rivet on Exod. 19. 1. And thus the Iſraelites were taught, that they were not then to be at their own diſpoſal, when they were delivered from Egyptian bondage by a bountiful hand, ſo as for the future to live at their own diſcretion; but to enter into the ſervice of God, and to apply themſelves to it with the greater earneſtneſs, the more they were ſet at liberty from the bondage of others: as Zachariah alſo propheſies, Luke 1. 74, 75. *That being delivered out of the hands of our enemies; we might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.* God likewiſe ordered three days to be ſet apart for preparation: becauſe none has acceſs to familiar converſe with God, but he who has duely conſecrated himſelf to him. The time of giving the law.

X. The PLACE was mount Sinai ſometimes alſo called Horeb, Deut. 5. 2, Exod. 3. 1, and ſometimes *the mount of God*, 1 Kings 19. 8. *The law was given in the mount.* Beda on Exod. 24, *ſays, that, from the height of the place, we may gather, how ſublime, or how different from human inſtitutions, the law was, which Moſes received.* That mountain was ſituated in the deſarts The place.

deſarts of Arabia, an uncultivated and barren ſpot, far from Canaan, oppoſed to mount Sion, which was greatly cultivated and very pleaſant, Pſ. 48. 3, and ſituate in the heart of the promiſed land, from whence came forth the law of faith, Iſa. 2. 2. 3. For the law cannot give life to ſinful man, render him fruitful in the practice of true holineſs, and introduce him into the heavenly country. That is the province of the Goſpel, *which is the power of God unto ſalvation*, Rom. 1. 16. We are not to deſpiſe the obſervation of Lud. Cappelus on Gal. 4. 25. That mount Sinai was ſo called from the word סנה, which both in Hebrew and Arabic ſignifies a *thorn, buſh, briers*. For God ſpoke here to *Moſes from the buſh*. Mount *Horeb*, חורב, alſo denotes *dryneſs* and *deſolation*: for God made choice of ſuch places and names in giving the law, with a particular purpoſe, that the names might anſwer to the things; and the things typified, to their types. The law, conſidered in itſelf alone, is *more dry* and barren to ſinful man than any rock or ſandy deſart, from which not even a drop of true piety can penetrate into the heart of man; it alſo forms a horrid waſte and deſolation by its threats and curſes, with which, as with ſo many *thorns*, it pricks and wounds the conſcience of the ſinner. And what the moſt excellent *Lightfoot* has remarked, deſerves alſo to be added, *Miſcellan. c. 59. The ceremonial law*, which only regarded the Jews, was given (at leaſt as to a great part of it) privately to *Moſes* in the tabernacle, *Lev.* 1. 1, and was demoliſhed along with the tabernacle, when the vail was rent. The *moral law* concerns the whole world, and was publiſhed in the ſight of all; namely, from the top of a mountain: and ought to laſt, as long as any mountain ſhall ſtand. *The judicial law*, which is more indifferent and may ſtand or fall, as ſhall ſeem moſt expedient for the common-weal; was not publiſhed ſo openly as the one, nor ſo privately as the other.

XI. Beſides,

XI. Beſides, tho' the people were, in their manner externally ſanctified, yet they had not free acceſs to the mountain. God commanded that the mountain and the people ſhould be kept within bounds, and threatened thoſe with death, who ſhall dare to go up to the mountain, or to touch any part of it. *Exod.* 19. 13. This command appeared ſo ſevere, that *Paul* declares, *they could not endure it*, Heb. 12. 20. And as it is truly delightful and *good to draw near to God*, Pſ. 73. 28, ſo it is unpleaſant and melancholy to be debarred from acceſs to him. That command was a proof, that the *Iſraelites* were impure, and unworthy of the preſence of God. The very animals, appointed for their ſervice, were reputed impure. And therefore proclamation was made, *if even a beaſt touched the mountain, it ſhould be ſtoned or thruſt through with a dart.* To ſuch a degree were all things brought into the bondage of corruption by, and on account of, ſinful man, *Rom.* 8. 21. The mount marked out by certain boundaries.

XII. There were likewiſe awful *ſigns*, ſuch as loud peals of thunder, quivering, flaſhes of lightning ſhining along the cloud of thick darkneſs which covered the top of the mountain, black vapours of ſmoke aſcending up to heaven, the earth-quake, the quaking of the very mountain, as if ſenſible of the approach of God, and many other circumſtances recorded, *Exod.* 19. 16, 18. *Deut.* 4. 11. *Heb.* 12. 18. Now to what purpoſe was all this apparatus? It was firſt to proclaim the tremendous majeſty of the law-giver, and to beget in the ſouls of men a reverence for his law; *God himſelf is come,—that his fear may be before your faces, that ye ſin not, Exod.* 20. 20. 2dly. To diſplay the nature of the law, which, by demanding perfect obedience, and by the addition of dreadful threatenings, wonderfully ſtrikes ſinners to the heart, and, without any mixture of Goſpel grace, leads to deſpair, and is to them *the miniſtry of death and condemnation*, 2 Cor. 3. 7, 9. But it is otherwiſe with the Goſpel, which, in this reſpect, is oppoſed to the Awful ſigns.

law

law, Heb. 12. 18, 22. 3dly. To put the faith and conſtancy of the Iſraelites to the trial; whether this terror of God would bring them to humility and obedience, or whether thro' forwardneſs they would pour contempt upon him, or out of deſpair rebel againſt him, Exod. 20. 20, *that he might prove you.*

No viſible form of God.

XIII. But notwithſtanding this diſplay of majeſty the Iſraelites ſaw no form or ſimilitude of God, Deut. 4. 12, 15. This was on purpoſe to prevent them from entertaining groſs conceptions of the God of heaven, or *corrupting themſelves and making to themſelves a graven image, the ſimilitude of any figure, the likeneſs of male or female*, v. 16. For to what could they liken him, of whom they ſaw no ſimilitude? Iſa. 40. 25, *to whom then will ye liken me, or ſhall I be equal? Saith the Holy one.*

The ſubject of the Decalogue.

XIV. The law, which God, in this manner, publiſhed, conſiſts of *ten words* or *commandments* Exod. 34. 28, Deut. 4. 13. Wherefore the Greeks alſo called it δεκάλογον the *decalogue*. Moreover the contents of thoſe ten words are various. 1ſt. There is the preſcription of certain duties; and in this the nature of a law, as ſuch, properly conſiſts. 2dly. The threatening of divine vengeance againſt the tranſgreſſors thereof, as in the ſecond and third commandments: and this is the ſanction of the covenant of works, from which all threatenings are derived, as we explained at large Book III. Chap. I. Sect. 22. 3dly. The propoſal of divine grace and favour; and as this is made to ſinners, and that under a condition, not of perfect, but of ſincere obedience; ſo far it flows from the covenant of grace.

Is the law of love.

XV. All the duties, required by the law, are comprehended under this one, viz. *love*, which is therefore called the *fulfilling of the law*, Rom. 13. 10. and *the bond of perfectneſs*, Col. 3. 14. Moreover, ſeeing love either aſcends to God, who, as the chief good, is to be loved above all, and with all our ſtrength; or extends itſelf to our neighbour, whom we

we are bound to love as ourſelves, ſince he belongs to God equally with ourſelves; therefore Chriſt divides the whole law into thoſe two capital precepts, *Mat.* 22. 37, 38, 39.

XVI. The moſt high God was not only pleaſed to publiſh his laws to *Iſrael* with a loud voice, in the preſence of the moſt auguſt aſſembly of the whole people, but he likewiſe engraved them with his own finger, on tables of ſtone, poliſhed by himſelf for that purpoſe, *Exod.* 24. 12, *Exod.* 31. 18. Deut. 9. 10. He choſe to write his law, in order to prevent the oblivion of it, and to perpetuate the memory of the giving and receiving it in *Iſrael.* And hence theſe tables are called לחות העדות, *the tables of teſtimony*, *Exod.* 31. 18. *Exod.* 34. 29. Both becauſe they contained the declaration or teſtimony of the divine will, and becauſe the preſervation of them by the *Iſraelites*, was a teſtimony of the law given to, and received by them at *Sinai.* This writing alſo ſignified the purpoſe of God, to write the law on the hearts of his elect, according to the promiſe of the covenant of grace, *Jer.* 31. 33. The law why written.

XVII. Nor is it for nothing, that, God himſelf would be the author of this writing, without making uſe of any man or angel. For, this is the meaning of the Holy Spirit, when he ſays, that the tables were written באצבע אלהים *with the finger of God*, *Exod.* 31. 18, and that the writing was *the writing of God*, Exod. 32. 16. The reaſons were, 1ſt. To ſet forth the pre-eminence of this law, not only above all human, but alſo above the other divine laws, which he permitted to be written by *Moſes.* 2dly. To intimate, that it is the work of God alone, to write the law on the heart, which is what neither man himſelf, nor the miniſters of God can do, but the Spirit of God alone. And thus believers are *the epiſtle of Chriſt, written not with ink, but with the Spirit of the living God*, 2 *Cor.* 3. 3. Why by God himſelf.

XVIII. It

Why engraven or cut.

XVIII. It likewiſe merits our attention, that this writing of God was not a drawing of certain letters on a plane, but מכתב חרות, *an engraven writing*, by inciſion and * engraving, *Exod.* 32, 16. The term חרות, which occurs no where elſe, ſeems by a commutation of the letters of the ſame organ ת and ט to be from חרט, which ſignifies a *graver*, graving inſtrument or tool: ſo that חרת ſignifies *he cuts with a graver* or *ſtyle*, as *R. Solomon* has obſerved. This ſignified not only the perpetuity of the law, in reſpect of its obligation (for characters ſo engraved are with much greater difficulty effaced, than letters drawn upon a plane) but alſo its deep engraving in the inward parts of the elect, which Satan himſelf, with all his power and ſtratagems, cannot eraze. If we conſider ourſelves, as corrupted by nature, *our ſin is written with a pen of iron, and with the point of a diamond, it is graven upon the table of our heart*, *Jer.* 17. 1. But the grace of God will cancel that writing of ſin, and in the room of it, with the graver of his moſt holy ſpirit, will engrave on the ſame table of our heart the characters of his law.

And that on tables of ſtone.

XIX. Nor muſt we omit, that God would not write his law in paper or parchment, nay not even on wood, but would engrave it on *tables of ſtone*. That was done, as *Abrabenel* well remarks, *that the foundations of the law might always remain incorrupted, and this be a monument of the pepetuity of the law.* The other laws, which were to continue at leaſt till the time of the reſtitution, and whoſe abrogation was at hand, *for the weakneſs and unprofitableneſs thereof*, *Heb.* 7. 18, were written by *Moſes* on a leſs durable material. But this law, which is of eternal obligation, was engraved by God himſelf on ſtone. And why may we not, on this occaſion, reflect on

* The author ſays, per inciſionem et excavationem, which laſt ſignifies a making hollow.

the

the ſtony hardneſs of our own hearts; on which, however, the characters of the divine law are imprinted by the ſpirit of ſanctification? *Muſculus in Locis communibus de Decalogo* ſays: *It was not enough to have heard the voice of God, unleſs there was alſo a literary monument, written by the finger of God, for the benefit of poſterity, and for the conviction of the rocky conſcience of a hardened people; and therefore tables of ſtone, and not paper, were uſed.* See alſo *Jo. Gerhardi; Loc. commun. de lege, Sect.* 5. 32.

Two in number and written on both ſides.

XX. Theſe tables were two in number, enjoining the ſanctification both of ſoul and body, the love both of God and our neighbour. They were alſo *written on both their ſides; on the one ſide and on the other were they written*, Exod. 32. 15. Which is either to be underſtood thus, that the tables ſhut or cloſed on each other like writing-tables, and were written on their two ſides that faced each other: or, what appears to be more ſimple, that each table was filled up with writing on each ſide thereof, in the manner of that, which the Greeks call ὀπισθόγραφια *opiſthography*. And thus proviſion was actually made againſt a poſſibility of either taking from, or adding any thing to this law: which alſo God expreſsly charged upon his people, Deut. 4. 2, and Deut. 12. 13. Nor is it prepoſterous to think, that, by this means, the ſanctification of the whole man was ſhadowed forth. As there was no part of theſe tables left unwritten by God, ſo there is no part of the believer, which the ſpirit, by his ſanctifying influences, does not pervade, 1 Theſſ. 5. 23.

The number of precepts on each table not ſo clear.

XXI. But we cannot well determine, what number of precepts God inſcribed on each table. For, when we refer the former precepts, treating of love to God to the firſt table; and the ſix following, which treat of love to our neighbour, to the ſecond table; we do not ſo much conſider the manner of God's writing, as the nature of the things; as Chriſt alſo did, Mat. 22. We have juſt heard, that the tables were written

on both ſides: and that they were of equal ſize is very probable. But the four former precepts greatly exceeding the other ſix in length, it is ſcarce credible, they were contained in one table.

Moſes by a divine impulſe broke the firſt tables.

XXII. When Moſes came down from the mount, with the tables, written by God, in his hand, and, on his approach to the camp of the Iſraelites, obſerved the calf, which Aaron had caſt or founded at their command, he was moved with a holy indignation, and threw the tables out of his hand and broke them, Exod. 32. 19. Deut. 9. 16, 17. We are by all means to conclude, that Moſes, fired with a zeal for God, broke theſe tables conſiſtently with his duty. For this conduct tended, 1ſt, To ſtrike the Iſraelites with ſhame and terror, ſince, by *this alarming* action, he much more effectually convinced them of their breach of covenant, than he could poſſibly have done by any vehemence or warmth of words; by depriving them of that ineſtimable treaſure, whereby they had otherwiſe excelled all other nations of the world. 2dly, To demonſtrate, that, by their breach of the moſt ſolemn covenant, they made themſelves unworthy of the ſymbol of the divine preſence. For the words of the covenant were written on the tables, in order to their being placed in the ark, and that God might dwell upon the ark in the tabernacle. Therefore, by this indignation of Moſes, God ſo ordering it, it came to paſs, that there was nothing, which could be depoſited in the ark; and ſo the tabernacle could neither be erected, nor the propitiatory or mercy-ſeat be in the midſt of Iſrael.

And hews other tables like the former.

XXIII. Nevertheleſs God, being entreated by Moſes, renewed the broken covenant, commanded Moſes to hew two other tables, like the former, on which God himſelf might write the ſame words, Exod. 34. 1. However he was pleaſed to manifeſt his grace, in ſuch a manner, that ſome token of his diſpleaſure ſhould remain, leſt the facility of pardon ſhould produce indolence and ſloth. There was no art

art of man uſed in the former tables; both the tables and the writing were God's. But now, ſome part of that ſo great dignity was impaired; ſince Moſes was commanded to bring the ſtones, when poliſhed by the hands of man, that God might write the ten words upon them. We are, however, taught, that the moſt holy perſons can, indeed, offer nothing to God (if even they can do that) but ſmooth tables without any characters. The whole writing is to be entirely aſcribed to God the author of holineſs.

On which while God writes, Iſrael is again debarred the holy mountain.

XXIV. While theſe things were doing, God again prohibited the Iſraelites from coming near the mount; nor, indeed, did he ſuffer either ſheep or oxen to feed in ſight of it, Exod. 34. 3, becauſe, by their idolatry, they had made themſelves abominable in the ſight of God. We men, perhaps, might have thought, that the miracle would have been more illuſtrious, if the writing had been made to appear in an inſtant on the bare tables in the ſight of all: but now the writing was performed in ſecret, before Moſes alone, in order to leave ſome room for faith, to embrace even what it ſees not. However, God ſufficiently obviated the cavilling of carnal reaſon; it being evident, that Moſes neither took any graving tool with him, nor could find any in the mount. For God ſo orders the diſpenſation of his heavenly doctrine, as to prove the obedience and docility of believers, and yet to leave no room for doubting; as Calvin has ingeniouſly obſerved.

The ſhining of Moſes's face.

XXV. But there was another way, by which God aſſerted the authority of his law; namely, by that extraordinary ſplendor, which gliſtered in the face of Moſes, when he came down from the mount, with the tables of the teſtimony in his hands, ſo that the Iſraelites were not able to look upon him, but he was obliged to put a vail on his face, when he ſpoke to them, Exod. 34. 30. ——. This alſo was a part of the ornament and glory of the law, as the Apoſtle intimates, 2 Cor. 3. 7. For, if Moſes himſelf,

ſelf, who was a miniſter, appeared in ſuch eminent glory, the miniſtration itſelf could not be leſs glorious. But ſince the Iſraelites could not bear that ſplendor, that was to them an indication, how far they had departed from God by their ingratitude, who were ſo much afraid at the ſight of the ſervant. This diſtinction therefore might really humble them; ſince Moſes was favoured with a nearer view of the glory of God himſelf, and with having the effulgence of that glory in the ſkin of his face; while they, being ſtruck with terror, ſtarted back at the ſight of a mortal man. Moreover, it being ſaid, that Moſes, when he ſpoke to Iſrael, put a VAIL on his face, this was a proof, that the great myſteries and the true end of the law, which is *Chriſt for righteouſneſs, to every one that believeth*, Rom. 10. 4, were concealed from them, 2 Cor. 3. 13. And finally, the Apoſtle obſerves, that the glory of the face of Moſes was to be done away as uſeleſs, 2 Cor. 3. 7. It might be, that this ſhining ſplendor of his ſkin laſted not long; at leaſt it vaniſhed at death: which was a viſible proof, that the glory of the Moſaic miniſtration was afterwards to have a period, to make way for the more eminent glory of the miniſtry of Chriſt.

The tables depoſited in the ark under the mercy-ſeat.

XXVI. Theſe tables were depoſited in the ark of the covenant under the mercy-ſeat, Exod. 25. 16, Deut. 10. 5. 1 Kings 8, 9. Not only to be kept there as a moſt precious piece of furniture, and a ſymbol of the divine covenant; but eſpecially to ſignify, that Chriſt, who was typified by the ark, was to have the law of God in the midſt of his bowels, or *within his heart*, Pſ. 40. 8, and to fulfil it perfectly for his people: likewiſe, that Chriſt had not only the propitiatory or mercy-ſeat, whereby our ſins are covered but alſo the law, which was to be the rule of life and directory of gratitude to thoſe, who are reconciled with God.

XXVII. It

XXVII. It has been formerly, and is to this day a matter of diſpute in the church, whether the laws of the two tables, as they were given to the people of Iſrael by Moſes, are of perpetual obligation, and extend even to us chriſtians. *Hieronymus Zanchius Operum Tim.* IV. lib. 1. c. 11, maintains at large, and by ſeveral arguments, that we chriſtians have nothing to do with the moral precepts, as they were given to the Iſraelites by Moſes; but only in ſo far, as they agree with the law of nature, common to all nations, and confirmed by Chriſt, whom we acknowledge to be our king. And Muſculus writes to the ſame purpoſe, *Loc. commun. de abrogatione legis Moſaicæ.* But while David Pareus gives his opinion about the oppoſite opinions of Dominicus a Soto, and Bellarmine, the former of whom denied, that we are ſubject to the law of the decalogue, as it was delivered by Moſes; but the latter, on the contrary, maintained, that the law, as given by Moſes, was alſo binding on us; tho' he premiſes (*ad lib. Bellarmini de juſtificatione* IV. c. 6,) that it is of ſmall importance to diſpute about the miniſtry of Moſes, by which the law was formerly promulgated, provided the law, and the obedience thereof, be in vigour or force in the church: yet he ſays, that Bellarmine's opinion is to be retained, as the ſafer and more preferable. Rivet, in Explicat. Decalog. thinks, that the difference is not in the thing, but in the manner of expreſſion: for all agree, that all the moral duties contained in the law, are of perpetual obſervance among chriſtians, in ſo far, as they are natural precepts, imprinted on the minds of all, by God, the author of nature; and as by way of inſtruction they are contained in the written laws, they are a great, nay a neceſſary help to our weakneſs and ignorance. Yet he rather ſeems to incline to the ſentiment of Zanchius and Muſculus. We ſhall comprehend our own opinion in the following poſitions.

The law is given by Moſes, whether of perpetual obligation.

XXVIII. 1 See-

The decalogue, as containing the ſum of the law of nature, binds all, and at all times.

XXVIII. 1. Seeing the decalogue contains the ſum of the law of nature, and, as to its ſubſtance, is one and the ſame therewith, ſo far it is of perpetual and univerſal obligation. And thus far all divines are agreed, the Socinians themſelves not excepted. See Volkel. lib. IV. c. 5.

Not only becauſe its precepts are agreeable to reaſon, but from the authority of the law-giver.

XXIX. 2. We are not only to perform the duties, which it requires, becauſe they are agreeable to reaſon; and to abſtain from the contrary vices, becauſe reaſon declares them to be baſe and vile, but alſo under this formal notion, becauſe God has enjoined thoſe duties, and prohibited thoſe vices; that his authority as law-giver, may be acknowledged, and our goodneſs have the nature of an obedience; which, as ſuch, is founded on the alone authority of him who commands. And who can doubt, that it is the duty of a rational creature, to acknowledge God as his ſupreme Lord and governor, to whoſe will, without any further examination, he ought to ſubmit; ſaying, *Lord, what wouldſt thou have me to do?*

The Gentiles, who heard nothing of the written law, are bound to that written on their conſcience.

XXX. 3. The Gentiles, who had heard nothing of the giving of the law in the wilderneſs, were not bound to the obſervance of that law, as it was publiſhed to the Iſraelites, but only as inſcribed on their own conſciences. Hence the Apoſtle ſays, *that as many as have ſinned without law*, namely the written law, *ſhall alſo periſh without law*, Rom. 2. 12. That is, ſhall not be condemned in conſequence of the law, as delivered to Iſrael in writing, but of the violation of the natural law. However, if any of the Gentiles come to have any knowledge of the giving of this law, they were to believe, that the precepts of it were ſpoken to them no leſs than they were to Iſrael; nor could they neglect them without throwing contempt on God, and incurring the forfeiture of ſalvation.

The precepts of common

XXXI. 4. Tho' the precepts of common honeſty, in ſome ſpecial manner, and with ſome particular circum-

circumſtances, were originally appointed for a peculiar people, yet they are ſtill binding, by a divine authority, on all thoſe, who come to know, that God formerly enjoined them to their neighbours. For inſtance, what Paul wrote to the Romans, is no leſs binding on us, than it was on them; becauſe the obligation is founded on the manifeſtation or diſcovery of the divine will and pleaſure. When therefore God has ſaid to any particular perſon, that this or that duty is incumbent upon him, as a rational creature, who ought to bear a reſemblance to the divine image; all other men, who hear this, are as much bound to that duty, as he to whom it was firſt propoſed; not only becauſe they apprehend the matter of that precept to be conſonant to reaſon; but alſo, becauſe that command was given by God, no matter to whom it was given at firſt.

honeſty binding on all, who come to the knowledge of them.

XXXII. 5. Common precepts, which bind all, to whom they are made known, on account of the authority of him who enjoins them, may be preſſed upon ſome by certain peculiar reaſons. For inſtance, the precept concerning conſtancy in the faith of the Goſpel, might be preſſed on Jews and Gentiles from different motives; and yet the precept remain common to both. Thus when God publiſhed the decalogue to the Iſraelites, he annnexed ſome reaſons, which, according to the letter, were peculiar to them alone: becauſe, what was a common duty to all, he was pleaſed in an eſpecial manner, to recommend to them. Yet in his wiſdom he publiſhed thoſe reaſons, in ſuch a manner, as to concern others alſo, by way of analogy, and in their myſtical ſignification.

Common precepts may be preſſed by ſingular reaſons.

XXXIII. 6. As the people of Iſrael conſtituted the church at that time, and as Jeſus Chriſt the Son of God, and king of the church, preſcribed the decalogue to them, it follows, that the ſame law retains its force in the church, till it be abrogated again by the king of the church. We are not to think, that the church of the Old Teſtament, which conſiſted of Iſraelites, and

The law of the church, oncegiven always retains its force therein, till abrogated.

by the king.

and that of the New, tho', for the greateſt part, made up of Gentiles, were a quite different people. They ought to be looked upon as one kingdom of Chriſt, who made *both one*, Eph. 2. 14, and who grafted us, when wild olives, into that fat olive, Rom. 11. 17. And conſequently, the laws, which were once given to the church by Chriſt the king, are always binding on the whole church, unleſs Chriſt ſhall declare, that he has abrogated them by ſome other inſtitution. But it is abſurd to imagine, that Chriſt abrogated the moral law, in ſo far, as he gave it by the mediation of Moſes to the church of Iſrael, and directly confirmed the ſame law to the chriſtian church. For ſeeing it is the ſame law; of the ſame king, in one and the ſame kingdom, tho' that kingdom is enriched with new acceſſions and new privileges; why ſhould we ſuppoſe it abrogated, and ratified again almoſt in the ſame breath? Nay many conſiderations perſuade us to believe, that the law of the decalogue was given to the church, in order to be a perpetual rule, from the manner in which it was given.

The reaſon for the decalogue and the other laws different.

XXXIV. For, as theſe commandments were publiſhed before the aſſembly of the whole church, in the hearing of all, while the other precepts were given to Moſes alone in his ſacred retirement: as they were engraved on tables of ſtone by the finger of God, to the end, that, as Calvin remarks, this doctrine might remain in perpetual force: and ſeeing they, and they alone, were put in the ark of the covenant, under the wings and guardianſhip of God himſelf; God plainly ſhewed by ſo many prerogatives, that the reaſon of thoſe precepts was far different from that of the others, which were only impoſed on the church for a time.

The raſhneſs of a late author remarked on.

XXXV. From theſe things the raſhneſs of a late Catechiſt appears, who maintains, that the ten commandments were written on tables of ſtone, to ſhew, that they were to continue in force, while thoſe tables laſted; but that, when the tables were loſt, the law, that

that was written upon them, was to be abrogated: and that they were laid up in the ark of the covenant, to ſignify, that they were of the ſame nature with that ark, and that covenant, that is, of a fading or periſhing nature. But if this was true, it will follow, that the Iſraelites, from the deſtruction of the firſt temple, when the ark with the tables of the law was loſt, were ſet free from the binding power of the decalogue; and that there was no difference between the decalogue; and the other ceremonies, the ark being, as it were, the centre of the ceremonies; nay, that the decalogue was in this reſpect inferior to the other ceremonies, as the latter continued to the coming of Chriſt, but the decalogue was abrogated by the Babyloniſh captivity. All which notions are ſo falſe, and ſo diſtant from all ſound divinity, that they have almoſt an air of impiety.

XXXVI. We may add, that Chriſt has declared, *he was not come to deſtroy, but to fulfil the law*, Mat. 5. 17. To deſtroy, ſignifies there, to abrogate, and to free men from the obligation of it, as appears from *v.* 19. But that Chriſt ſpeaks of the law of the decalogue, we gather from what follows, where he explains the precepts of that law, and recommends them to his diſciples. And when Paul, Rom. 13. 9, and James chap. 2. 8, 11, inculcate the precepts of the law on chriſtians, in the ſame terms, in which they were delivered by Moſes to Iſrael, they don't inſiſt upon this conſideration, that they were agreeable to the dictates of right reaſon, or were ratified again by Chriſt, but that they were thus formerly publiſhed and written by God. Nay Eph. 6. 2, the Apoſtle not only inſiſts on the promiſe, that was annexed to the fifth commandment, but alſo on the order of the precepts, recommending honour or regard to parents from this argument, that this is *the firſt Commandment with promiſe*. But if the decalogue, as it was formerly delivered to the church of Iſrael, did

The obſervation of the decalogue preſſed even under the N. Teſtament for the ſame reaſon and in the ſame manner as formerly by God.

did not concern chriſtians, that argument of the Apoſtle (which be it far from us to ſay) would have no force with chriſtians.

Nor is its abrogation any where mentioned.

XXXVII. Finally, if the decalogue, as it was formerly given to the church, was not now binding on the ſame; it muſt neceſſarily have been revoked by God, and abrogated by Chriſt: both which is abſurd. For, who will be ſo bold, as to ſuppoſe God to ſpeak in this manner: "It is indeed my will, that "you obſerve thoſe natural precepts, which I for- "merly commanded the Iſraelites in the law, that "was publiſhed with ſuch ſolemnity; but for the "future, I will not have you bound to theſe, becauſe "of my command, but becauſe nature requires it;" And why ſhould Chriſt abrogate the precepts given to the church of Iſrael, in order, directly to give the very ſame precepts again, to the chriſtian church? Not to ſay, that there is not the leaſt ſign of any ſuch abrogation in the ſacred writings.

Yet the law of the covenant of works abrogated in its federal relation.

XXXVIII. However, we do not refuſe, that the law of the covenant of works was aboliſhed by Chriſt in its *federal conſideration*. 1ſt. *As to its rigour*, which required of man himſelf an obedience in every part and degree perfect, as the condition of juſtification, and that without any promiſe of the Spirit and of ſanctifying grace. 2dly. *As to the curſe*, which it threatens againſt all, who deviate from it in the leaſt. And in this ſenſe Paul ſays, *that we are not under the law, but under grace*, Rom. 6. 14, tho' as to its *normal* relation, or as it is the rule of life and manners, it was not even for a moment abrogated or aboliſhed by Chriſt. *Do we then make void the law through faith? God forbid, yea we eſtabliſh the law.* *Rom.* 3. 31. In that reſpect chriſtians are no leſs under the decalogue, than the Jews were formerly: and that not only, becauſe the precepts of it are juſt and holy, but alſo becauſe they are commandments, which were formerly promulgated with ſo much majeſty and pomp: or, which is almoſt the very

ſame

ſame thing, not only on account of the doctrine they contain, but alſo of the authority of the ſupreme governor.

XXXIX. Let us now conſider the uſe of this law in all ages of the world: and this may be conſidered either *abſolutely* and *in itſelf*, or *relatively*, with reſpect to a *certain* condition or *ſtate* of man. In itſelf, the law is, 1ſt. A repreſentation of true virtue, a delineation of internal and external goodneſs, and a copy of that holineſs, which is worthy of God. 2dly. A demonſtration of the way, in which a rational creature can come to have glorious communion with God: *which if a man do, he ſhall live in them*, *Lev.* 18. 5. *The commandment which was ordained to life*, *Rom.* 7. 10. None attains to life but by this law, which muſt be fulfilled either by man himſelf or a ſurety for him. 3dly. A command of the ſupreme ruler, binding every one to obedience, under the threatening of eternal death, Lev. 18. 2, 3, 4, Deut. 27. 26. The abſolute uſe of the law.

XL. The ſtate of man, to which the law has its peculiar relations, is threefold; viz. his *firſt*, his *fallen*, and his *reſtored* ſtate. In his *firſt* ſtate, it was to man, firſt the rule of his nature and of all his actions, to which he willingly, and with the greateſt complacency of ſoul, conformed himſelf. 2dly. The moſt excellent beautiful ornament of man, as ſtamped and impreſſed by the creating hand of God on his mind. 3dly. The condition of the covenant of works, which man himſelf was to perform in order to obtain conſummate bliſs and happineſs. In his firſt ſtate.

XLI. In *his fallen ſtate* it ſerves, 1, to diſcover and convince man of his ſin, Rom. 3. 20, *by the law is the knowledge of ſin.* And the precepts of the law do this two ways. *Firſt* as in a mirrour, they diſcover to man the vileneſs both of his life and actions. *Jam.* 1. 23. *Then* by its irritating virtue, whereby on account of human depravity, they ſtir up ſin, which otherwiſe lay dormant; ſo that, like one galled by a bridle, His fallen ſtate.

bridle, the more ſtrictly ſin is prohibited and reſtrained, the more vehemently it reſiſts and makes oppoſition, every thing that would keep it under being offenſive to it. The Apoſtle excellently illuſtrates this, Rom. 7. 7. 13. 2dly. To denounce the curſe againſt man; which it does by its *comminations: now we know, that what things ſoever the law ſaith, it ſaith to them who are under the law; that every mouth may be ſtopped and all the world may become guilty before God*, Rom. 3. 19. 3dly. To be a reſtraint upon men, and bring them to ſome external honeſt deportment, in order to preſerve civil government, and prevent the deſtruction of mankind by adulteries, rapines, oppreſſions and the like heinous crimes. The Apoſtle ſeems particularly to intimate this office of the law, 1 Tim. 1. 9, when he ſays, *that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, &c.* For, he ſhews, that it is a curb to thoſe prevailing luſts of the fleſh, which otherwiſe would be immoderately extravagant. 4thly. To bring ſinners to Chriſt: *for, Chriſt is the end of the law for righteouſneſs to every one that believeth, Rom.* 10. 4. *The law was our ſchool-maſter to bring us to Chriſt*, Gal. 3. 24. This is not only true of the ceremonial, but alſo of the law of the decalogue, which brings to Chriſt theſe two ways: firſt, as it really keeps an elect perſon, while in an unconverted ſtate, in ſome meaſure, in the way of his duty, that he may not obſtinately neglect all concern for righteouſneſs and his ſoul. For where the Spirit of God does not yet bear rule, ſinful luſts break forth there, in ſuch a manner, that the ſoul, which is obnoxious to them, is in danger of ſinking into forgetfulneſs and contempt of God: And they would actually do this, did not the Lord put a bar thereto by this remedy of his law. But principally the law brings to Chriſt, as it ſtrips man of all confidence in his own goodneſs and righteouſneſs, and, by an acknowledgment

ment of his miſery, deeply humbles him, that ſo he may be thus prepared to endeavour after, what before he thought he did not ſtand in need of.

His reſtored ſtate.

XLII. In the ſtate of reſtoration it teacheth believers. 1ſt. How perfect the obedience was which Chriſt performed for them, and how much they are under obligations to him, ſince he, who was Lord of the law, ſubjected himſelf to it for them, not only to obey its precepts, but to endure the curſe that he might redeem them from the law, Gal. 4. 4, 5. 2dly. At what diſtance they ſtill are from that perfection of holineſs, which the law requires; in order the better to bring them to humility, and to a denial of all ſelf-righteouſneſs, Phil. 3. 8, 9, and a longing after a bleſſed perfection, Rom. 7. 24. 3dly. What is the rule of their gratitude, and the mark at which they ought to aim, Phil. 3. 12. 1 Tim. 1. 5. 4thly and laſtly, it bears witneſs to, approves and commends, the beginnings of ſanctification, and comforts thoſe as being true Iſraelites, who delight in the law of God after the inward man. The law does this not from its own authority, which can admit of nothing but what is perfectly holy, and condemns every thing, that is ſtained but with the leaſt ſpot; but from the authority of the grace of Chriſt, to whom it is now ſubſervient, and at whoſe command it commends even the imperfect works of believers declares them to be ſincere, and ſo far approves of them as conformable to itſelf: and in that ſenſe the righteouſneſs of the law is fulfilled in thoſe, who *walk not after the fleſh but after the ſpirit*, Rom. 8. 4.

A covenant entered into upon the decalogue

XLIII. Upon theſe ten words or commandments God entered into a covenant with Iſrael. *The Lord our God made a covenant with us in Horeb*, Deut. 5. 2. So that the ten words are called the words of the covenant, Exod. 34. 28: and the covenant itſelf, Deut. 4. 13, nay the tables, on which they were written, are called the *tables of the covenant*, Deut. 9. 9: The plan

plan of this covenant is that contract, which God entered into with Iſrael, a little before the law was given, *Exod.* 19. 5. 6, 8. Its ſolemn ratification was made by thoſe ſigns, which are recorded, *Exod* 24, 3, *ſeq.*

In which God ſtipulates perfect obedience.

XLIV. The ſtipulation on the part of God was publiſhed in theſe words, Exod. 19. 5, 6, *now therefore if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth is mine. And ye ſhall be unto me a kingdom of prieſts, and an holy nation.* We are not to think, that God, by theſe words, required Iſrael to perform perfect obedience in all parts and degrees, as the condition of the covenant. For in that caſe, the whole of this propoſal would be nothing but an intimation of an inevitable curſe. Seeing it is abſolutely impoſſible for ſinful man to give ſuch a perfect obſervance, even tho' he is regenerated and ſanctified. But a conditional propoſal upon an impoſſible condition, is equivalent to an abſolute denial. It is indeed true, that the law, conſidered as a rule, cannot but enjoin a holineſs abſolutely perfect in every reſpect: Which we have elſewhere profeſſedly proved: but the caſe is different, when ſomething is required as the condition of a covenant. The man indeed is ſtill bound to perfect holineſs, ſo far that the leaſt deviation is a ſin: but yet ſuppoſing a covenant of grace, among the benefits of which is remiſſion of ſins, God ſtipulates with his people in this manner; if, with ſincerity of heart, you keep my precepts, and recover from your falls by renewed repentance, I will upon that give you an evidence, that I am your God. Here therefore he requires a ſincere, tho' not, in every reſpect, a perfect obſervance of his commands.

And upon that condition promiſes temporal

XLV. Upon that condition, he promiſes to them not only temporal bleſſings, ſuch as the poſſeſſion of the land of *Canaan*, and a peaceable life there, abounding with all plenty of every thing deſirable,

Exod.

Exod. 20. 12, but alſo ſpiritual and eternal, when he ſays, that he will be their God and they his people in that ſenſe which he promiſed the land to the pious fathers: *that he may eſtabliſh thee to day for a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac and to Jacob. Deut.* 29. 13. Compare Jer. 7, 22, 23. But that theſe words compriſe life eternal, and the reſurrection of the body, we learn from our Lord, Mat. 23. 32. and eternal good.

XLVI. To this ſtipulation of God the *Iſraelites* agreed, Exod. 19. 8, *and all the people anſwered together, and ſaid, all that the Lord hath ſpoken, we will do.* Which they repeated upon the publication of the law, Exod. 24. 3, *and all the people anſwered with one voice, and ſaid, all the words which the Lord hath ſaid will we do.* The pious among the Iſraelites, conſcious of their own inability and manifold infirmities, humbly promiſed, depending by faith on the gracious influences of divine ſtrength, an obedience, not indeed perfect (for that would be to incur the guilt of a lie,) but yet ſincere, and by no means feigned. The others, as they did not duly attend either to the ſpiritual perfection of the law, or to their own natural inability, raſhly and confuſedly bound themſelves to the obſervance of all the precepts. Yet ſo far theſe words were good and acceptable to God, as by them they teſtified ſome degree of readineſs of ſoul, Deut. 5. 33, 34. 35. To which the Iſraelites agreed.

XLVII. Now concerning this covenant, made upon the ten commandments, it is queried, whether it was a covenant of works, or a covenant of grace? We judge proper to premiſe ſome things, previous to the determination of this queſtion. And firſt, we obſerve, that in the miniſtry of *Moſes*, there was a repetition of the doctrine concerning the law of the covenant of works. For both the very ſame precepts are The doctrine of the covenant of works repeated by the miniſtry of Moſes.

are inculcated on which the covenant of works was founded, and which conſtituted the condition of that covenant; and that ſentence is repeated, *which if a man do he ſhall live in them*, Lev. 18. 5. Ezek. 20. 11, 13, by which formula, the righteouſneſs, which is of the law, is deſcribed, Rom. 10. 5. And the terror of the covenant of works is increaſed by repeated comminations; and that voice heard, *curſed be he that confirmeth not all the words of this law to do them*, Deut 27. 26. Now the Apoſtle declares that this is the curſe of the law, as the law is oppoſed to faith, or the covenant of grace, Gal. 3. 10, 12. Nay as the requirement of obedience was rigid under the miniſtry of Moſes, the promiſes of ſpiritual and ſaving grace were more rare and obſcure, the meaſure of the ſpirit, granted to the Iſraelites, ſcanty and ſhort, Deut. 29. 4; and on the contrary, the denunciation of the curſe frequent and expreſs; hence the miniſtry of Moſes is called, *the miniſtration of death and condemnation*, 2 Cor. 3. 7, 9: doubtleſs becauſe it mentioned the condemnation of the ſinner, and obliged the Iſraelites to ſubſcribe to it.

And that by giving the law at mount Sinai.

XLVIII. Secondly we more eſpecially remark, that, when the law was given from mount Sinai or Horeb, there was a repetition of the covenant of works. For thoſe tremendous ſigns of thunders and lightnings, of an earth-quake, a thick ſmoke and black darkneſs, were adapted to ſtrike Iſrael with great terror. And the ſetting bounds and limits round about the mount, whereby the Iſraelites were kept at a diſtance from the preſence of God, upbraided them with that ſeparation, which ſin had made between God and them. In a word, *Whatever we read, Exod.* 19, (*ſays* CALVIN, *on* Heb. 12. 19,) *is intended to inform the people, that God then aſcended his tribunal, and manifeſted himſelf as an impartial judge. If an innocent animal happened to approach, he commanded it to be thruſt through with a dart; how much ſorer puniſhment were ſinners liable to, who were conſcious of their ſins,*

ſins, nay, and knew themſelves indited by the law, as guilty of eternal death. See the ſame author on Exod. 19. 1, 16. And the Apoſtle in this matter, Heb. 12. 18--22, ſets mount *Sinai* in oppoſition to mount *Sion*, the terrours of the law to the ſweetneſs of the Goſpel.

XLIX. *Thirdly*, We are not, however, to imagine, that the doctrine of the covenant of works was repeated, in order to ſet up again ſuch a covenant with the Iſraelites, in which they were to ſeek for righteouſneſs and ſalvation. For, we have already proved, Book I. chap. IX. Sect. 20, that this could not poſſibly be renewed in that manner with a ſinner, on account of the juſtice and truth of God, and the nature of the covenant of works, which admits of no pardon of ſin. See alſo Hornbeck. Theol. Pract. Tom. 2. p. 10. Beſides, if the Iſraelites were taught to ſeek ſalvation by the works of the law, then the law had been contrary to the promiſe, made to the fathers many ages before. But now ſays the Apoſtle, Gal. 3. 17, *the covenant that was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.* The *Iſraelites* were, therefore, thus put in mind of the covenant of works, in order to convince them of their ſin and miſery, to drive them out of themſelves, to ſhew them the neceſſity of a ſatisfaction, and to compel them to Chriſt. And ſo their being, thus, brought to a remembrance of the covenant of works tended to promote the covenant of grace.

The covenant of works not then ſet up, in order to ſeek righteouſneſs thereby.

L. *Fourthly*, There likewiſe accompanied this giving of the law the repetition of ſome things, belonging to the covenant of grace. For, that God ſhould propoſe a covenant of friendſhip to ſinful man, call himſelf his God (at leaſt in the ſenſe it was ſaid to the elect in *Iſrael*,) take to himſelf any people, ſeparated from others, for his peculiar treaſure, aſſign to them the land of Canaan as a pledge of heaven,

A repetition of ſome things, regarding the covenant of grace accompanied the giving of the law.

promiſe his grace to thoſe, that love him and keep his commandments, and circumſcribe the vengeance denounced againſt deſpiſers within certain bounds, and the like; theſe things manifeſtly diſcover a covenant of grace: and without ſuppoſing the ſuretiſhip of the Meſſiah, it could not, conſiſtently with the divine juſtice and truth, be propoſed to man a ſinner. Judiciouſly ſays Calvin on Exod. 19. 17, *by theſe words we are taught, that theſe prodigies or ſigns were not given to drive the people from the preſence of God; nor were they ſtruck with any terror, to exaſperate their minds with a hatred of inſtruction; but that the covenant of God was no leſs lovely than awful. For, they are commanded to go and meet God, to preſent themſelves with a ready affection of ſoul to obey him. Which could not be, unleſs they had heard ſomething in the law beſides precepts and threatenings.* See alſo *Tilenus Syntagm. P.* 1. *Diſp.* 33. §. 18, 19, 20, 28, 29.

The Iſraelitiſh covenant not formally the covenant of works.

LI. Having premiſed theſe obſervations I anſwer to the queſtion. The covenant made with Iſrael at mount Sinai was not formally the covenant of works. 1ſt. Becauſe that cannot be renewed with the ſinner, in ſuch a ſenſe as to ſay, if, for the future, thou ſhalt perfectly perform every inſtance of obedience, thou ſhalt be juſtified by that, according to the covenant of works. For by this, the pardon of former ſins would be preſuppoſed, which the covenant of works excludes. 2dly. Becauſe God did not require perfect obedience from Iſrael, as a condition of this covenant, as a cauſe of claiming the reward; but ſincere obedience, as an evidence of reverence and gratitude. 3dly. Becauſe it did not conclude Iſrael under the curſe, in the ſenſe peculiar to the covenant of works, where all hope of pardon was cut off, if they ſinned but in the leaſt inſtance.

Yet the carnal Iſraelites received it as a

LII. However the carnal *Iſraelites*, not adverting to God's purpoſe or intention, as they ought, miſtook the true meaning of that covenant, embraced it as a covenant of works, and by it ſought for righteouſneſs.

Paul

Paul declares this, Rom. 9. 31, 32, *but Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs; wherefore? Becauſe they ſought it not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling ſtone.* To the ſame purpoſe it is, that, Gal. 4. 24, 25, he compares to the Iſhmaelites the Iſraelites, while they tarryed in the deſarts of Arabia, which was the country of the former, who are born to bondage of their mother Hagar, or the covenant of mount Sinai, and being deſtitute of true righteouſneſs, ſhall, with *Iſhmael*, be at length turned out of the houſe of their heavenly father. For, in that place, Paul does not conſider the covenant of mount Sinai as in itſelf, and in the intention of God, offered to the elect, but as abuſed by carnal and hypocritical men. Let Calvin again ſpeak: *the Apoſtle declares, that, by the children of Sinai, he meant hypocrites, perſons who are at length caſt out of the church of God, and diſinherited. What therefore is that generation unto bondage, which he there ſpeaks of? It is doubtleſs thoſe, who baſely abuſe the law, and conceive nothing concerning it but what is ſervile. The pious Fathers, who lived under the Old Teſtament did not ſo. For, the ſervile generation of the law did not hinder them from having the ſpiritual Jeruſalem for their mother. But they, who ſtick to the bare law, and acknowledge not its pedagogy, by which they are brought to Chriſt, but rather make it an obſtacle, to their coming to him, theſe are Iſhmaelites* (for thus, and I think rightly, Morlorat reads) *born unto bondage.* The deſign of the Apoſtle therefore, in that place, is not to teach us, that the covenant of mount Sinai was nothing but a covenant of works, altogether oppoſite to the Goſpel-covenant; but only that the groſs Iſraelites miſunderſtood the mind of God, and baſely abuſed his covenant; as all ſuch do, who ſeek for righteouſneſs by the law. See again Calvin on Rom. 10. 4. covenant of works.

Nor was it formally a covenant of grace.

LIII. Nor was it formally a covenant of grace: becauſe that requires not only obedience, but alſo promiſes and beſtows ſtrength to obey. For, thus the covenant of grace is made known, Jer. 32. 39, *and I will give them one heart, and one way, that they may fear me for ever.* But ſuch a promiſe appears not in the covenant, made at mount Sinai. Nay; God, on this very account, diſtinguiſhes the new covenant of grace from the Sinaitic, Jer. 31. 31, 32, 33. And Moſes loudly proclaims, Deut. 29. 4, *yet the Lord hath not given you a heart to perceive, and eyes to ſee, and ears to hear, unto this day.* Certainly, the choſen from among Iſrael had obtained this. Yet not in virtue of this covenant, which ſtipulated obedience, but gave not power for it: but in virtue of the covenant of grace, which alſo belonged to them.

But a national covenant, which ſuppoſed both.

LIV. What was it then? It was a *national covenant* between God and Iſrael, whereby Iſrael promiſed to God a ſincere obedience to all his precepts; eſpecially to the ten words; God, on the other hand, promiſed to Iſrael, that ſuch an obſervance would be acceptable to him, nor want its reward, both in this life, and in that which is to come, both as to ſoul and body. This reciprocal promiſe ſuppoſed a covenant of grace. For, without the aſſiſtance of the covenant of grace, man cannot ſincerely promiſe that obſervance; and yet that an imperfect obſervance ſhould be acceptable to God is wholly owing to the covenant of grace. It alſo ſuppoſed the doctrine of the covenant of works, the terror of which being increaſed by thoſe tremendous ſigns, that attended it, they ought to have been excited to embrace that covenant of God. This agreement therefore is a conſequent both of the covenant of grace and of works; but was formerly neither the one nor the other. A like agreement and renewal of the covenant between God and the pious is frequent; both national and individual. Of the former ſee Joſh. 24. 22. 2 Chron. 15. 12. 2 Kings 23. 3. Neh. 10.

10. 29, Of the latter, Pſ. 119. 106. It is certain that, in the paſſages we have named, mention is made of ſome covenant between God and his people. If any ſhould aſk me, of what kind, whether of works or of grace? I ſhall anſwer, it is formally neither: but a covenant of ſincere piety, which ſuppoſes both.

The ten commandments properly not the form of the covenant.

LV. Hence the queſtion, which is very much agitated at this day, may be decided: namely *whether the ten words are* NOTHING *but the form of the covenant of grace?* This, I apprehend, is by no means an accurate way of ſpeaking. For, ſince a covenant, ſtrictly ſo called, conſiſts in a mutual agreement; what is properly the form of the covenant ſhould contain the ſaid mutual agreement. But the ten words contain only a preſcription of duty fenced on the one hand by threatenings, taken from the covenant of works; on the other, by promiſes, which belong to the covenant of grace. Hence the ſcripture, when it ſpeaks properly, ſays that a covenant was made *upon* theſe ten words, or עלפי, *after the tenor of thoſe words*, Exod. 34. 27: diſtinguiſhing the covenant itſelf, which conſiſts in a mutual agreement, from the ten words, which contain the conditions of it. The form of the covenant is exhibited by thoſe words, which we have already quoted from Exod. 19. 5, 6, 8. I deny not, that the ten commandments are frequently in ſcripture called *the covenant of God.* But at the ſame time, no perſon can be ignorant, that the term, *covenant*, ברית, has various ſignifications in the Hebrew, and often ſignifies nothing but a *precept*, as Jer. 34. 13, 14. Thus Moſes explains himſelf on this head, Deut. 4. 13, *and he declared unto you his covenant,* WHICH HE COMMANDED YOU TO PERFORM, *even ten commandments.* They are therefore called a covenant by a Synecdoche, becauſe they contain thoſe precepts, which God, when he ſet his covenant before them, required the

the Iſraelites to obſerve, and to which the ſaid Iſraelites bound themſelves by covenant.

Much leſs the form of the covenant of grace.

LVI. The ten words, or commandments therefore, are not *the form of a covenant properly ſo called*, but *the rule of duty:* much leſs are they *the form of the covenant of grace:* becauſe that covenant, in its ſtrict ſignification, conſiſts of mere promiſes, and as it relates to elect perſons, has the nature of a teſtament, or laſt will, rather than of a covenant ſtrictly ſpeaking, and depends on no condition; as we have at large explained and proved Book III. Chap. I. Sect. 8. &c. And Jeremiah has ſhewn us, that the form of the covenant of grace; conſiſts in abſolute promiſes, chap. 31. 33. And 32. 38, 39, 40. In like manner Iſaiah chap. 54. 10.

Leaſt of all nothing but the form of the covenant of grace.

LVII. Leaſt of all can it be ſaid, that the ten words are *nothing* but the form of the covenant of grace, ſince we may look upon them as having a relation to any covenant whatever. They may be conſidered in a twofold manner. 1ſt. Preciſely, *as a law.* 2dly. As an *inſtrument of the covenant.* As a *law*, they are the rule of our nature and actions, which HE has preſcribed, who has a right to command. This they were from the beginning, this they ſtill are, and this they will continue to be, under whatever covenant, or in whatever ſtate man ſhall be. As an *inſtrument of the covenant* they point out the way to eternal ſalvation; or contain the condition of enjoying that ſalvation: and that both under the covenant of grace and of works. But with this difference; that, under the covenant of works, this condition is required to be performed by man himſelf; under the covenant of grace it is propoſed, as already performed, or to be performed by a mediator. Things, which thoſe very perſons, with whom we are now diſputing, will not venture to deny.

CHAP.

CHAP. V.

Of the Doctrine of the Prophets.

To Jeſus give all the prophets witneſs.

1. THE plan, we formerly laid down, ſhould now require to ſpeak a little of thoſe things from Moſes himſelf and the ſucceeding prophets, which they have publiſhed concerning the perſon, natures, ſtates, offices, and bleſſings of the Meſſiah. And it would be eaſy to ſhew, that nothing remarkable did befal our Jeſus, nothing great was either ſaid or done by him, which the prophets did not foretel was to come to paſs. The prophets, I ſay, who *propheſied of the grace that ſhould come unto us; ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow*, 1 Pet. 1. 10, 11; and who all, with one conſent, *give witneſs to Jeſus, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins*, Acts 10. 43. The Apoſtle Paul, who proteſted, *he had not ſhunned to declare all the counſel of God*, Acts 20. 27; at the ſame time proteſts, *he ſays none other things than thoſe, which the Prophets annd Moſes did ſay ſhould come*, Acts 26. 22. And certainly, the body itſelf ſhould exactly agree with the picture, that was long before preſented to the view of the ancient church ſince it became the wiſdom and goodneſs of God, to give ſuch an exact deſcription of the Meſſiah, with all his marks or characters, that he might be known by any thoughtful and attentive mind, and diſtinguiſhed from all manner of impoſtors, who ſhould impiouſly pretend to, or counterfeit his name. But this ſubject has been, both formerly and lately, conſidered by the learned, and treated with ſuch accuracy, that I have nothing to add. If any would have a compendious

dious view of theſe things, he may conſult the preface to the New Teſtament, drawn up, with great judgment, by our divines.

CHAP. VI.

Of the Types.

In ſcripture not only the words, but the things themſelves ſignify ſome thing.

I. SUCH is the inexhauſtable copiouſneſs of the holy Scriptures, that not only the words are ſignificative of things, but even the things, which are firſt ſignified by the words, do likewiſe repreſent other things, which, they were appointed to prefigure long before they happened. Chriſt principally, and *Paul* have informed us of this, when they apply moſt of the things, which happened under the old diſpenſation, to the Meſſiah, and to the oeconomy of a better teſtament. And indeed, if the old inſtitutions of the deity had not their *myſtical ſignifications*, they might deſervedly be accounted childiſh, ludicrous, and unworthy of God. Theſe are things, which not only chriſtians require to be granted to them, but alſo were acknowledged by the ancient *Jews*, who beſides, פשט, *a literal* or *plain meaning*, ſought alſo מדרש, *a myſtical ſenſe* in ſcripture. And it was a conſtant and received opinion among them, that all things were myſtical in the law of *Moſes*, and therefore may be myſtically explained.

Chriſt the ſoul of the whole Old Teſtament.

II. Their myſtical ſignification points to Chriſt, in his *perſon*, *ſtates*, *offices*, *and works*, and in his *ſpiritual body*, the church: for, *Chriſt is the end of the law*, *Rom.* 10. 4, *the body*, or ſubſtance of the ceremonial ſhadows, *Col.* 2. 17, and the centre of the propheſies, *Acts* 10. 43. The doctrine of Chriſt is *the key of knowledge*, *Luke* 11. 42. without which nothing can be ſavingly underſtood in *Moſes* and the prophets. As is apparent in the *Phariſees* of old, and the *Socinians* in our day; who being tainted with falſe notions concerning

concerning the *Meſſiah*, pollute, for the moſt part, all the teſtimonies concerning the common Salvation by their impure interpretations. It was very well ſaid by the ingenious *Biſterfield* that *the Lord Jeſus Chriſt was the Spirit and ſoul of the whole, both of the Old and New Teſtament. de Scripturæ eminentia.* §. 40.

The old believers ſought him in the types.

III. It is an unqueſtionable truth, that the Old Teſtament believers, eſpecially thoſe who were favoured with a fuller meaſure of the Spirit, applied themſelves, with peculiar diligence, to find out the myſtical meaning of the TYPES: in which ſtudy they were very much aſſiſted by the prophets and divinely inſpired prieſts. Thus *David* declared, that *he had ſeen God in the ſanctuary, Pſ.* 63. 2, that is, that he had by the figures of the Levitical ſervice ſearched, by holy meditation, into the very truth of the things. This made believers ſo chearful in the acts of external worſhip; not that they were very much taken with thoſe minute corporal performances, but that *they beheld in them the beauty of Jehovah, and enquired in his temple, Pſ.* 27. 4. They were not put off with mere ſhadows, but were *ſatisfied with the goodneſs of God's houſe, even of his holy temple*; and tho' it was but darkly, yet they heard him *ſpeaking terrible things in righteouſneſs, Pſ.* 65. 4, 5.

From the types Chriſt and the Apoſtles proved the truth to the conſcience.

IV. Tho' Chriſt and the Apoſtles, in order to illuſtrate and prove the truth of the Goſpel, argued from the Types by divine inſpiration and the infallible guidance of the Holy Spirit: yet they did not lay the ſtreſs of thoſe arguments on their own bare authority, becauſe they were inſpired (for that authority was at times called in queſtion, and upon ſuppoſing it, all reaſoning would almoſt ſeem ſuperfluous,) but on the evident demonſtration of the truth to the conſcience, which plainly diſcovered to an attentive perſon, that it was worthy of God, to repreſent ſuch a truth by ſuch types.

Suppoſing the memorable hiſ-

V. The ſtrength of thoſe arguments reſts on this ſuppoſition, that God was pleaſed to give the church at

tories of the old Teſtament, and all the ceremonies to contain a picture of the Meſſiah.

at that time, in the memorable perſons of the Old Teſtament, to whom ſome remarkable things happened in an extraordinary way, and in the whole of his inſtituted worſhip, a beautiful picture, and becoming the accuracy of ſo great an artiſt, in which Chriſt with his myſtical body might be delineated. The Apoſtle, when he argued with the Jews in his epiſtles to the *Galatians* and *Hebrews*, lays this down as a fundamental truth; and, having laid that foundation, directly proceeds, with a kind of divine ſkill, to the application of the types. For, when there is any thing in the antitype reſembling the type, it is juſtly affirmed, that God, who knows all things from the beginning, ordered the type in ſuch a manner, that it might ſignify before hand that truth; which was in the antitype. Unleſs we would rather maintain, that the likeneſs of an ingenious picture to the original, was rather the effect of chance, than of the intention of the artiſt; which is contrary to all reaſon.

It is incumbent on uninſpired teachers to explain the types.

VI. It is not only lawful but the incumbent duty of teachers, even tho' not inſpired, to tread in this very path, and to explain, in the ſame method, the types of the Old Teſtament. For we muſt not think, either that an infallible authority is neceſſary to explain the types, or that all the types of the Old Teſtament are explained in the New. Not the former; for, why ſhould an infallible authority be required in interpreting the types, rather than in interpreting the prophecies and other dark expreſſions in ſcripture? Since it is manifeſt, that it was the will of God to inſtruct the church by types; and the explication of the types is now oftentimes far more eaſy on account of the diſtinct knowledge of the antitype, than of many prophecies, which it is far more difficult to determine to what they refer. Not the latter for why ſhould we believe that all the types of Chriſt were explained rather than all the prophecies concerning him? Eſpecially, as the Apoſtle affirms, that he has not ſpoken particularly of

of them all, Heb. 9. 5. We are therefore to maintain, that the inſpired teachers have pointed out to us the way and method, in which we ought to proceed in explaining the types, and given us a key to open thoſe myſteries, which are contained in them.

VII. Now we ſhall proceed in that way with ſafety. 1. When we accurately conſider the original, even the Lord Jeſus, who is now preſented to our view without a vail, and from thence turn the eye of our mind to the type; then the greater, the fuller, and the more eſpecial agreement we obſerve and diſcover between both; the greater glory we aſcribe to the wiſdom and truth of God, who made the type, ſo exactly to correſpond with him who is figured by it. For when we read the ſcriptures, we are to judge beforehand, that then only we underſtand them, when we diſcover in them a wiſdom unſearchable and worthy of God. Rules for explaining the types.

VIII. In every thing we are to proceed with caution, *fear and trembling*, leſt we deviſe myſteries out of our own imagination, and obſtinately pervert to one purpoſe what belongs to another. We do injury to God and his word, when we would have it owing to our fanciful inventions, that God ſeems to have ſpoke or done any thing wiſely. However, tho' there is a meaſure in all things, I ſhould think the miſtake more tolerable in one, who imagines he ſees Chriſt, where perhaps he does not diſcover himſelf, than of another, who refuſes to ſee him, where he preſents himſelf with ſufficient evidence. For the one is an indication of a ſoul, that loves Chriſt, and is very much taken up with the thoughts of him, when the very leaſt, or perhaps no occaſion is given him: the other argues an indolent ſoul, and ſlow to believe; ſuch as diſcovers itſelf in the Socinians, and in Grotius, in other reſpects a great man, who generally ſo pervert very many paſſages, that they make them appear to have no manner of regard to Chriſt. 2.

IX. When

3. IX. When ever it is evident, that any perſon or thing is a type of Chriſt, we are not to imagine, that every circumſtance in that perſon or thing is typical. For, it may be that, in the ſame context, ſome things are peculiar only to the type, others only to the antitype, and others common to both: for inſtance, 2 Sam. 7, Solomon, is propoſed as a type of Chriſt. But it agrees to Solomon and not to Chriſt, *if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men*, v. 14. To Chriſt, and not to Solomon in its full ſignification, *I will ſtabliſh the throne of his kingdom for ever*, v. 13. For the kingdom of Iſrael became extinct in the poſterity of Solomon by the Babyloniſh captivity. And it is applicable to both, *he ſhall build an houſe for my name*, ib. We may conſider other inſtances in the ſame manner.

4. X. Sometimes it is ſufficient, that there be a very faint reſemblance in the type of ſomething moſt excellent, in a moſt eminent manner, in the antitype. Nay, the more noble and divine, the thing ſignified is, the reſemblance of it muſt of neceſſity be the more ſlender; becauſe of the immenſe diſtance there is between Chriſt and the *poor creature*. For example: there being no mention in Scripture either of the beginning of the days, or the end of Melchiſedec's life, that was ſufficient to prefigure the eternity of Chriſt, Heb. 7. 3. And this, once for all, ſhould be a fixt principle in our minds, that, when the ſame things are aſſerted both of the type and the antitype, they are, in a more excellent manner, truer in the latter than in the former, ſo that the truth of the thing, in its full import, is only to be found in the antitype. Thus we are to explain that of the Apoſtle, Heb. 1. 5. *To which of the angels ſaid he at any time, thou art my Son——I will be to him a Father, and he ſhall be to me a Son*; when it is evident, the ſame was ſaid concerning Solomon, but in ſuch a diminutive ſenſe with reſpect to Solomon, that when his whole dignity,

dignity, honour and grandeur are compared with Chriſt, it is plainly of no avail: but it is true in Chriſt, in ſuch a large and extenſive ſenſe, that his dignity and honour exceeds that of all the angels, and cannot be communicated to any creature.

XI. Finally, the learned have likewiſe obſerved, that a certain variation ſometimes takes place with regard to the ſignification of the type, in ſo much that in ſome reſpects it may be applied to Chriſt, and in others to the church, which is his myſtical body. Let Abraham's offering up his Son be an inſtance of this. Iſaac, in carrying the wood, in being bound by his father, and ready to ſuffer death in obedience to his father and to God, was a type of Chriſt, in his carrying his croſs, being bound, and in obeying his father even unto death. But when the ram was offered in the room of Iſaac, the figure was changed, and that *ram* repreſented Chriſt, and Iſaac the church, which is delivered from death by the death of Chriſt. Theſe things, I thought proper to premiſe in general, becauſe they caſt light on the whole of typical divinity, and will be of uſe to us in the ſubſequent obſervations.

Types either natural hiſtorical or legal.

XII. Moreover, the types are not all of one kind; but may very properly be divided into three claſſes: ſo that ſome are NATURAL: ſome HISTORICAL: and others LEGAL. We ſhall, out of a great number, give a few inſtances of each of theſe, according to the three periods of time formerly mentioned.

The firſt creation a type of the new.

XIII. By a NATURAL type I underſtand the creation of this viſible world, as Moſes has given us the hiſtory of it; which was a type of the new creation of believers and of the conſtitution of the church. Hence *the new man* is ſaid *to be after God created*, Eph. 4. 24, and believers are ſaid to be God's ποίημα κτισθέντες ἐν Χριστῷ Ἰησοῦ *workmanſhip created in Chriſt Jeſus unto good works*, Eph. 2. 10. And the whole myſtical body of Chriſt is called *new creature* or creation, 2 Cor. 5. 17. Nay the whole method of our reſtoration is expreſſed

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in phraſes and ſimilitudes, from the moſt part, taken from the firſt creation. Tho' Adam in his innocent ſtate could have no thoughts of that, nothing having been made known to him, either concerning his fall, or his recovery; yet God ſo wiſely ordered his works in the firſt creation, that they might be, as it were, an exemplar of the ſecond; and it is manifeſt to any attentive perſon, that they are ſo; which will evidently appear, by particularly comparing the one with the other.

Which is ſhewn in general of the creation of the world.

XIV. The firſt creation of the world was out of nothing; ſo nothing was prepared for the ſecond, no good, no virtue, no previous diſpoſitions in the ſubject: yea, ſomething indeed was in being, which had no place in the old, but that was only rebellion and enmity making vehement oppoſition to the almighty grace of God.—The firſt was performed at the command and will of God, the ſecond in like manner. *Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt fruits of his creatures*, Jam. 1. 18.—The rudiments of the firſt was an indigeſted maſs. *The earth was without form and void, and darkneſs was upon the face of the deep.* Gen. 1. 2. In like manner, all things lie in baſe confuſion in the ſoul, when it is to be adorned by the new creation: and depraved luſts are violently agitated every where, without any order. Thoſe things, which ſhould poſſeſs the upper place, are depreſſed to the loweſt. There is alſo a ſurpriſing emptineſs of every thing that is good, Rom. 7. 18. Neither are all things only ſurrounded with the groſs darkneſs of ignorance, but the whole ſoul is nothing but darkneſs itſelf, Eph. 5. 8. When God was pleaſed to adorn the world he had created, he begun with the production of light, and he takes the ſame method in this other creation. *God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 6—After the

the light, God made the expanſe or firmament, to divide the waters from the waters, or the waters under the firmament from thoſe above it. He divided alſo the waters from the dry land. So alſo he brings every thing, by degrees, into order in our ſouls. He places reaſon, which was formerly depreſſed by the affections, on the chief throne, and commands the affections to ſtand at the foot-ſtool of reaſon; but then in ſuch a manner, that the ſame Spirit, which of old moved on the face of the waters, has the management of all here likewiſe.—When the dry land diſcovered itſelf from the waters, immediately flowers herbs and trees with their fruit were produced: ſo, after every thing is properly arranged in the new man, fruits meet for faith, and repentance appear, and the church of God is † *a paradiſe of pomegranates.* Canticl. 4. 13. When the *rain is over and gone, the flowers appear on the earth, the fig-tree putteth forth her green figs, and the vines with the tender grape give a good ſmell,* Canticl. 2. 11, 12, 13.—But as God was pleaſed to divide the hudge maſs of light into unequal parcels, in order to diſtinguiſh years and days in their ſeaſons, and the more commodiouſly to cheriſh all things by a certain proportion of light and heat: ſo he likewiſe diſpenſes his light in the church in different degrees. She has the ſtars of the prophecies twinkling in the midſt of darkneſs; alſo the brighter day-ſtar of the Goſpel, the joyful harbinger of the perfect day, 2 Pet. 1. 19: ſhe is as the moon in the heavens of this univerſe, and the more abundant rays ſhe receives from Jeſus, who is her ſun, the brighter ſhe is, Canticl. 6. 10. Laſtly, in proportion to the approach or removal of her ſun, ſhe enjoins the myſtical revolutions of day and night, of ſummer and winter, Canticl. 4. 6. and 2. 11. While the heavens

† Our verſion renders it an orchard; but the ſeptuagint and ſeveral other verſions render it paradiſe.

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are ſpangled with ſo many ſtars, the inferior parts of the creation are replete with various creatures, the air with birds, the waters with fiſh, the earth with animals, as well reptile, as with feet. In the ſame manner, the grace of the Spirit of God quickens the ſoul by his holy emotions; ſome ſouls ſeem to live, as it were, in the waters of pious tears; others again, ſuiting themſelves to meaner attainments, creep on the ground; others, like lions, hold on a ſteady pace; while others, in fine, like eagles, ſoar aloft, and waft themſelves on nimble pinions above all heavens.

And more eſpecially of the creation of man.

XV. But the creation of man, which ſucceeded the former, diſplays again new myſteries. The whole trinity addreſſed themſelves to this by mutual conſultation. And manifeſt themſelves in a ſingular manner in the work of the new creation. The Father from eternity laid the plan of that work in his Son. The Son, in our nature, purchaſed our transformation into the likeneſs of God. The Holy Spirit executes the counſel of the Father, and applies the merits of the Son to his choſen people, in that new creation. *We are* GOD'S *workmanſhip, created in* CHRIST JESUS, Eph. 2. 10, and *born of the* SPIRIT, John 3. 5.—In the firſt creation, man was adorned with the beautiful image of God: the ſame is reſtored to him in the ſecond; at firſt indeed, ſtill this image is ſoiled with ſome ſtains, however it cannot be loſt, but ſhall gradually be perfected to the full likeneſs of God.—While ADAM was aſleep, out of one of his ribs Eve was formed, whom he acknowledged to be fleſh of his fleſh, and bone of his bone. The death—ſleep of Chriſt gives life to his beloved ſpouſe. *This myſtery* of Adam and Eve *is great, regarding Chriſt and the church*, Eph. 5. 32.—The firſt man had dominion given him over all things: which is reſtored to him far more glorious by grace, 1 Cor. 3. 22. And if perhaps this world, as being ſubject to vanity, might ſeem unworthy of his dominion, God has framed another for

or his ſake, in which dwelleth righteouſneſs, 2 *Pet.* 3. 13.

XVI. When God had thus created all things for man, man for himſelf, and formed *Eve* for *Adam*, while he was aſleep, he then *reſted* from all his work, and took pleaſure in it as good, and adapted to diſplay the glory of his perfections. In this manner God ſtill proceeds in the work of grace, till his Eve, his church, ſhall be perfectly adorned for our heavenly *Adam*, and the whole body of the elect, gathered together into one: and then, having finiſhed all his work, he will enter upon his moſt bleſſed reſt, and moſt ſweetly delight himſelf in the new world of glory. And as on that day, on which God reſted, man, at the ſame time, entered into the reſt of God; ſo, in this other reſt of God, the church, having happily gone thro' all her toils, ſhall for ever enjoy, in like manner, a moſt holy and delightful reſt. This is *that* [*Sabbatiſm*] *reſt, which remaineth for the people of God, that they may enter into God's reſt and ceaſe from their works, as God did from his*, *Heb.* 4. 9, 10. And this ſhall ſuffice concerning the natural types. As alſo of God's reſting after the formation of man.

XVII. Let us now illuſtrate two HISTORICAL types, in the *firſt age* of the world. And we have ABEL among the firſt, who was ſlain by his envious brother Cain, *Gen.* 4. 1ſt. Abel in Hebrew ſignifies *vanity and emptineſs*; and he was called by that name, tho' he was a Son dear to his parents, a ſervant dear to God, and indeed the firſt of all mankind, whom we read of, that was honoured with the glory of heaven. Thus alſo Jeſus, tho' he thought it no robbery to be equal with God, *was to empty* himſelf, upon aſſuming the nature of man, who is *like unto vanity*, Pſ. 62. 9. Nay ſuffering himſelf to * be ABEL a type of Chriſt in his humiliation.

* The author refers to Pſ. 22. 6, where the royal prophet, a type of the Meſſiah, ſays, "but I am a worm and no man".

treated like a *worm*; which is inferior to a man. (2) *Abel* was a ſhepherd: ſo the *Meſſiah* is that good ſhepherd by way of eminence, *John* 10. 14. (3). The religious ſervice of *Abel* was acceptable to God; and Chriſt *does always thoſe things that pleaſe him*, *John* 8. 29. (4). *Abel* offered the choice of what he had to God, of the firſtlings of his flock and of their fat: Chriſt, having nothing better, through the eternal Spirit, offered *himſelf* without ſpot to God, *Heb.* 9. 10. (5) God graciouſly looked upon Abel's offering: the offering of Chriſt was for a ſweet-ſmelling Savour to God, *Eph.* 5. 2. (6). *Cain*, tho' a full brother, burnt with ungovernable envy againſt *Abel*. With the ſame fury the Jews were inſtigated againſt Chriſt, tho' they were his brethren on many accounts. (7). *Cain converſed* with *Abel*, with a deſign to entangle him in his words. How often did the Phariſees lay ſnares and traps for Chriſt by their deceitful conferences? (8). Abel at laſt was ſlain by his brother, and, by a bloody death, cut off in the very flower of his age. Nor did the Jews ceaſe, till they had cut off Chriſt by an accurſed death, nailing him to the croſs. (9). The parricide *Cain* was accurſed and baniſhed from the preſence of the Lord. The deicide Jews are ſtill under the ſame curſe being baniſhed both from heaven and their native ſoil: and the blood of Chriſt, which they ſhed, calls aloud for the vengeance, which they, with mad fury, imprecated on themſelves and their poſterity: tho' in other reſpects the blood of Chriſt ſpeaks better things than that of Abel, *Heb.* 12. 24.

ENOCH a type of Chriſt exalted.

XVIII. As Abel typically repreſented Chriſt in his ſtate of *humiliation*: ſo ENOCH was a type, of his *glorification*. (1) Enoch, חנוך ſignifies † *inſtructed*, *devoted*, being one who was conſecrated to God, and

† Ainſworth ſays, it is in the Hebrew chanoch, that is dedicated or catechiſed.

from

from his early years, inſtructed in the doctrine of godlineſs. Compare Prov. 22. 6. חנך לנער על פי ערכו *train up, initiate, [inſtruct] a child in the way he ſhould go*, inſtil into him the firſt principles of heavenly wiſdom. If ever any one, ſurely Chriſt was conſecrated and devoted to God, and when he was ſcarce twelve years of age, he appeared as a doctor amidſt the greateſt doctors in Iſrael (2.) Enoch walked with God, that is, according to the Apoſtle, Heb. 11. 5, *pleaſed God.* This alſo Chriſt perfectly did, *in whom the Father was well pleaſed.* (3.) Enoch propheſied of the glorious coming of the Lord, with ten thouſands of his Saints, Jude v. 14. Chriſt often and very expreſsly foretold this, and that even when he was charged with blaſphemy, and ſtood before the tribunal, Mat. 26. 64. (4.) Enoch, after he had walked with God, and declared the counſel of God to the men of his generation, was taken up alive to heaven, in ſoul and body, without ſeeing death, Heb. 11. 5, for he was not to conquer it for the Salvation of others. But Chriſt, having ſuffered death for the elect, and purged away our ſins by himſelf, was made higher than the heavens, and ſat down at the right hand of the majeſty in the higheſt. (5.) Enoch was the ſeventh from Adam; Chriſt the ſeventieth from Enoch, as appears from his genealogy in Luke. (6.) Enoch was the third perſon, that we read of, who departed this world: Chriſt the * third of thoſe, who aſcended to heaven, (7.) As in Abel we have an inſtance of a violent death, in Adam of a natural; ſo in Enoch, an example of that ſupernatural change, which thoſe of the elect ſhall undergo, who ſhall be alive at the laſt day. (8.) And laſtly, God was pleaſed, before the law, to give the world in Enoch an inſtance of an aſcenſion to heaven; under the law, in the

* Enoch himſelf was the firſt, Elijah the 2d, and ſo Chriſt was the third.

perſon of Elias; under the Goſpel, in Chriſt; to ſhew, that believers, in every period, become partakers of the ſame ſalvation.

NOAH. XIX. Let us next, under the *ſecond period*, explain two types of the ſame kind. The firſt is NOAH; the ſecond ISAAC. Peter declares, 1 Pet. 3. 20, 21, that NOAH the Patriarch of the new world, the ark, which he built, and the waters of the deluge, had all their myſtical ſignification: where he teacheth us, that baptiſm is the antitype of thoſe things, which happened under, and by the direction of, Noah. *Antitype* there denotes a type correſponding in the ſame ſignification to ſome other type. For order's ſake, we will diſtinctly conſider three things. I. NOAH himſelf. II. The ARK. III. The DELUGE.

A type of Chriſt. XX. As to NOAH. 1ſt, His name ſignifies *reſt*. And as that was not altogether expected in vain, ſo he could not but beſtow it fully, and in a manner, that was proper to anſwer the import of that name. But Chriſt freely beſtows this on all thoſe, who being burthened with the load of ſin, betake themſelves to him, Mat. 11. 29, and, having calmed the ſtorm of divine wrath, that was hanging over our guilty heads, brings his church, amidſt the ſtorms and tempeſts of adverſities, to the wiſhed for haven of reſt. (2.) Noah was *a juſt man in his generation*; Chriſt was *holy, harmleſs, undefiled* and ſeparate from ſinners, knew no ſin, neither was guile found in his mouth; nay, he is Jehovah our righteouſneſs. (3.) Noah was a *preacher of righteouſneſs*; Chriſt preached this much more diſtinctly, both that righteouſneſs, by which we muſt be juſtified before God, and that, which we ſhould endeavour after as a teſtimony of our gratitude. (4.) Noah, in building the ark, prepared a ſafe retreat for his family againſt the impending waters of the deluge. Concerning Chriſt it is ſaid, Iſa. 32. 2, *and a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt.* (5.) Noah preſerved his family, which conſiſted only of eight ſouls: Chriſt preſerves the

the children, whom God has given him; who, in compariſon of the great number of thoſe that periſh, are but a little flock. (6.) As Noah was the Prince of the ſecond world; ſo Chriſt is the head of that new world, which was formed by means of the ruin and deſtruction of the former. For as whatever belonged to the former world was deſtroyed in the time of Noah; ſo whatever takes its riſe from the firſt Adam, ought to be aboliſhed, in order to give place to the new creature, which is from Chriſt. 7thly, Noah offered to God a ſacrifice of a ſweet ſavour; Chriſt offers that ſacrifice of a ſweet ſmelling Savour, by the virtue of which God is reconciled to the world. 8thly, After God had ſmelled a ſweet ſavour from the ſacrifice, which Noah offered, he promiſed, that he would no more deſtroy the world by a new deluge; but only collect that quantity of vapours in the air, which being beautifully painted with the ſolar rays, might form in the heavens the variegated rain-bow. By the efficacy of the ſacrifice, which Chriſt offered, God was reconciled to his elect, and promiſed, that he would never puniſh them in his anger; but only chaſtiſe them with ſlighter paternal ſtripes, amidſt which the rays of his grace would ſhine.

XXI. The ARK, which Noah built, ſignified both Chriſt and the church of Chriſt. It was a type of Chriſt; for, (1.) As the ark ſecured all, who entered into it, from the deſcending rains, and from the waters of the great abyſs, as they broke out from beneath: ſo Chriſt gives a ſecure refuge to all, who fly to him, both againſt the wrath of God, which is revealed from heaven, and againſt the rage of their infernal enemies. (2.) As it appeared ridiculous to the ungodly world, who were hardened to their own deſtruction, that the ſeeds of a new univerſe ſhould be preſerved in ſuch an ark; ſo the glad tidings of ſalvation which we are to ſeek for only in Chriſt, are to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs. (3.) As the ark had its juſt dimenſions of length, breadth and

The ARK ſignified Chriſt.

and depth, and in a word, was ſo large as to be able to contain ſo many animals, together with their food: ſo, in like manner, there is in Jeſus Chriſt that length, breadth, depth and heighth of delightful love, which is abundantly ſufficient for ſaving all the elect for ever. 4thly, That pitch, with which, according to God's appointment, the joints of the ark were pitched over, within and without, to prevent all ingreſs of the water, is called in Hebrew כופר, *Copbir*, which likewiſe ſignifies *expiation* and *a price of redemption*. Was not this an elegant and fine repreſentation of the expiation and redemption of Chriſt, to which alone we are indebted, for our being ſecured from the deluge of divine vengeance.

And the church.

XXII. But this ſame ark was alſo a figure of the *church*. (1.) As the ark contained all the hope of the ſecond world, ſo, in like manner, the church contains that aſſembly of the firſt-born, who are to be the heirs of the new world. (2.) As the profane Ham alſo entered into the ark with the godly, and many unclean beaſts with the clean: ſo many impure hypocrites creep into the external communion of the church. (3.) As the ark remained unhurt and unſhattered amidſt all the ſhocks of ſtorms and tempeſts, the tops of houſes and craggy cliffs of mountains and rocks: ſo neither ſhall the gates of hell prevail againſt the church. (4.) As the ark floated ſecurely on the waters, without ſails, oars, or rudder, by the providence of God alone, even when Noah was aſleep: ſo the church, when deſtitute of all human aid, and while they, to whoſe care ſhe is committed, are often aſleep, is guided by the watchful eye of Chriſt, and at laſt happily brought into the haven of ſalvation. (5.) As the ark, upon the retiring of the waters again into their abyſs, reſted upon the mountains of Ararat, where Noah, when he debarked and ſet his feet on dry land, offered ſacrifices of thankſgiving to God: ſo, in like manner, the Church, after it has paſſed thro' the trials, dangers and

and oppoſitions of this preſent world, ſhall reſt in the heavenly Zion, where, with uninterrupted thankſgivings, ſhe will ſing the praiſes of her great God and Saviour.

The myſtical ſignification of the DELUGE.

XXIII. Again, the WATERS OF THE DELUGE have a reference both to Chriſt and the *church*. (1.) As the waters, which deſcended from heaven, and violently iſſued out from beneath, covered the ark, and encompaſſed it on every ſide, ſo Chriſt was alſo to grapple with the wrath of his heavenly Father, with the bands of hell let looſe upon him, and with the unrelenting cruelty of malicious men. In ſhort, *the ſorrows of death compaſſed him, and the floods of* [*Belial*] *ungodly men made him afraid*, Pſ. 18. 4. (2.) As thoſe waters did indeed cover, but did not ſink, the ark; nay the deeper they were, the more they lifted it up on high, and brought it nearer to heaven; ſo Chriſt in like manner, *was put to death in the fleſh, but quickened by the Spirit*, 1 Pet. 3. 18. And the more grievous his ſufferings were, to the higher pitch of glory did God exalt him, Pet. 2. 9. (3.) As the waters of the deluge deſtroyed the world of the ungodly, but preſerved the ark, 1 Pet. 3. 20, which being lifted up on high was placed above the tops of houſes and turrets, againſt which it might be daſhed, while, in the mean time, all the devices and inſtruments of art were overthrown: ſo the afflictions, which are ſent by God, are indeed to conſume the ungodly, and drive them headlong into hell; but appointed to purge and prepare the godly for Salvation, that they may not periſh with the world, 1 Cor. 11. 32. (4.) As the waters of the deluge, by drowning ſinners, waſhed out the crimes of the old world; that the church, being delivered from theſe notorious crimes, might, with greater purity, ſerve God (by which the ſame thing is ſet forth as by the water of baptiſm, 1 Pet. 3. 21.) So, by the blood and Spirit of Chriſt, our ſins are waſhed away, the old man mortified, that the new man

man may, with the greater alacrity, be employed for God.

And of the dove.

XXIV. Laſtly, It is not for nothing, that notice is taken of the DOVE, which NOAH ſent out, and which returned in the evening with an olive-leaf plucked off. For, (1). As Noah was a type of Chriſt, ſo *that dove* was a type of the Holy Spirit, which deſcended upon Chriſt, when he was baptiſed at *Jordan*. (2) As that dove brought the olive-branch to thoſe, who were in the ark, from which they might infer, that the waters were now dried up; ſo, in like manner, the Holy Spirit aſſures thoſe, that are in the church, of the peace of God, the ſymbol of which was the olive branch. (3). As the dove carried that olive-leaf in her *mouth*; ſo the Holy Spirit publiſhes that myſtical, or ſpiritual peace by the mouth of the prophets, Apoſtles and evangeliſts. (4). As the dove came to the ark in the evening, ſo, in the evening of the world, the gifts of the Holy Spirit are more plentiful and abundant.

Iſaac a type of Chriſt.

XXV. Omitting for the preſent, the illuſtrious type of MELCHIZEDEK, which Paul has accurately explained, *Heb.* 7. We ſhall take a ſhort view of the hiſtory of ISAAC, who was a type of Chriſt. I. In his perſon. II. In his offering. III. In his deliverance and the glorious conſequence thereof.

In his perſon.

XXVI. As to his perſon. (1). He is called *Iſaac* from *laughing*, becauſe he was a ſon of joy and exultation to his parents, *Gen.* 21. 6. But Chriſt is the joy of the whole world, and at his birth the angels proclaimed to the ſhepherds good tidings of great joy, which ſhall be to all people, *Luke* 2. 16. (2) Iſaac was the *Son of the promiſe*, being deſcended in a miraculous manner from Abraham, who was old, and from Sarah, who was barren and paſt bearing, by the alone efficacy of the word of God whereby *he calls things that are not, as if they were*, *Rom.* 4. 17. So Chriſt, not according to the order of nature, nor by virtue of the general bleſſing, *encreaſe and multiply*, but by the

the efficacy of a gracious promiſe, was born of a Virgin mother, by a ſtrange and ſurpriſing miracle. (3). Iſaac was the *only* Son of Abraham, Gen. 22. 2; by a lawful and free wife, and in whom *his ſeed was to be called*, Gen. 21. 12; tho' he likewiſe had Iſhmael, and afterwards begat Sons of Keturah; ſo Chriſt is the only begotten Son of the Father, John 3. 16; tho' he alſo has Brethren, but of a far more inferior order and condition, Rom. 8. 29. (4). Iſaac was the head of Abraham's family, and, in his meaſure, that is, typically, the origin of the bleſſing. Chriſt is the head of God's family; *of whom the whole family in heaven and earth is named*, Eph. 3. 15. And *in him we are bleſſed with all ſpiritual bleſſings*, Eph. 1. 3.

XXVII. In the *offering* of Iſaac, the Analogy is in the following particulars. 1ſt. Abraham could not poſſibly have given a more illuſtrious inſtance of his love to God, than by offering to the death his Son, his only Son Iſaac, whom he loved, in whom all his hopes were placed. Nor was it poſſible for God to give a more illuſtrious diſplay of his love to men, than by delivering up for them his beloved and only begotten Son to the moſt dreadful tortures of many deaths in one. John 3. 16. (2). It was an extraordinary inſtance of Iſaac's obedience, to ſubmit to his Father in ſuch a dreadful caſe, without a repining murmur. And who can, as it juſtly deſerves, relate, with what cheerfulneſs Chriſt obeyed his Father unto the death, even the death of the croſs? Phil. 2. 8. (3). As Iſaac went out of his Father's houſe to the place which God had appointed; ſo Chriſt went out of Jeruſalem in order to ſuffer without the gate, Heb. 13. 11. (4). Iſaac carried the wood: and Chriſt carried his croſs. (5). Iſaac's hands were tied: in like manner were Chriſt's. (6). Iſaac was laid on the wood: and Chriſt was nailed to the croſs. (7). Iſaac was offered on mount Moriah, which was either the ſame with, or at leaſt near to Calvary, where our Lord was crucified. In his offering.

XXVIII. We

In his deliverance.

XXVIII. We are further to obſerve theſe coincidences in his deliverance. 1ſt. Iſaac was already dead in his Father's opinion, and Abraham received him from the dead in a figure. Heb. 11. 19. So Chriſt being truly dead was reſtored to life. 2dly. Iſaac was dead in his Father's intention, from the moment he received the command to offer him up, until the third day, on which he was forbid to lay hands on the lad. On the third day alſo Chriſt aroſe. 3dly. When Iſaac was reſtored to Abraham, he dwelt with his Father, and became the parent of a numerous ſeed. So, when Chriſt roſe from the dead, he entered into his Father's houſe, and ſaw his ſeed, Iſa 53. 10.

He is alſo the type of the church.

XXIX. When a ram was ſubſtituted for Iſaac who was otherwiſe to have been offered; by inverting the figure, Iſaac repreſents the church, and the ram is a figure of Chriſt. (1.) Iſaac was, by the command of God, brought to be offered, which was near put in execution by Abraham. Thus the ſeverity of the divine judgment againſt ſin was ſhadowed forth; whereby, unleſs the ſatisfaction of Chriſt had interpoſed, all mankind muſt have periſhed. (2.) That ram was not of Abraham's fold, but was ſuddenly at hand and got ready for that purpoſe, by a remarkable diſpenſation of divine providence. Thus alſo Chriſt was given by a peculiar gift of God to us, who could never have found, among any thing belonging to us, a ſacrifice fit for an expiation. (3.) That ram's being caught by the horns in the thicket, ſeems to be a repreſentation of all thoſe calamities, in which Chriſt was involved, thro' the whole courſe of his life: and why may we not here call to mind that crown of thorns, which was put round his head? (4.) *Abraham* did not ſee the ram before he was called upon by God. None ſees Chriſt by faith but by the efficacy of the Goſpel call. (5.) After the ram was offered *Iſaac* was ſet at liberty. Chriſt having died for the elect, they alſo ſhall live for ever.

XXX. Under

XXX. Under the *Moſaic period*, no perſons were more illuſtrious than MOSES himſelf, and AARON his brother. But *Moſes* ſuſtains a twofold character or relation. 1ſt. That of a law-giver, whoſe office it was ſtrictly to inculcate the law with its appendages. 2dly. Of an interpreter and *teacher of the promiſes* made to the Fathers concerning a Saviour and ſalvation. In the former reſpect he is oppoſed to Chriſt, and is a type of the law. In the latter, he remarkably repreſents Chriſt. MOSES.

XXXI. To the former relation belong the following particulars. 1ſt. His ſlow ſpeech and ſtammering tongue, *Exod.* 4. 10, ſignified, that the doctrine of the law is diſagreeable and harſh to the ſinful man, (quite the reverſe of the doctrine of grace, which Chriſt declares, whoſe mouth is therefore ſaid to be *moſt ſweet*, *Canticl.* 5. 16). and can by no means juſtify him, but rather condemns him, that *every mouth may be ſtopped*, *Rom.* 3. 19. 2dly, That the people being forbid to draw near to the holy mount on pain of death, and their being ſecluded from familiar converſe with God, while he himſelf alone was allowed a nearer approach to the deity, repreſented, that his legal miniſtry could by no means unite ſinners to God, but was rather an evidence of that ſeparation, which is between God and man. (3.) When, being actuated by a holy zeal, he broke the tables of the covenant, and ſtirred up the treacherous Iſraelites to mutual ſlaughter, he actually ſhewed, that his miniſtry was the *miniſtration of death and condemnation*, 2 Cor. 3. 7, 9. (4.) That his covering his face with a vail, when he was to ſpeak to the children of Iſrael, was a figure that the glorious doctrine of grace was not a little obſcured among a carnal people by the covering of his ceremonies; for being wholly intent on the vail, they did not penetrate into the glory, that was concealed behind it. (5.) Tho', among the many miracles he performed, a variety of judgments were, indeed, inflicted upon Repreſents the law.

his

his enemies, by which they were deſtroyed, but not ſo much as one was raiſed from the dead. Is not this a confirmation of what we juſt ſaid, that the law is a *killing letter*, 2 *Cor.* 3. 6, in contradiſtinction to the *law of the Spirit of life, which is in Jeſus Chriſt*, *Rom.* 8. 2. (6.) and laſtly, That he himſelf died in the wilderneſs, without being able to bring the people into the promiſed land, but was obliged to leave that work to Jeſus [Joſhua] the Son of Nun. Is not this a plain proof, that ſalvation is not of the law? But is only to be looked for from our Jeſus, who is alſo the end of the law, which was publiſhed by Moſes, and whom Moſes recommended to the people to hear, preferably to Joſhua.

And Chriſt, both in his perſon.

XXXII. But as in that reſpect Moſes was oppoſed to Chriſt, ſo in another he clearly prefigured him, both in his perſon and offices. As to his perſon. (1.) The birth both of Moſes and of Chriſt was rendered famous by the tyrannical ſlaughter of infants. (2.) Both of them having undergone, immediately on their birth, a cruel perſecution from their enemies, did not eſcape but by a miracle of the ſingular providence of God. (3.) Moſes, when he might have enjoyed the pleaſures of the Egyptian court, refuſed to be called the Son of Pharaoh's daughter, chooſing rather to partake in the reproach of his brethren. In like manner, tho' Chriſt thought it no robbery to be equal with God, yet, vailing his majeſty, he choſe contempt and poverty, in order to honour and enrich his people. (4.) Moſes had not his equal among men, for meekneſs, Numb. 12. 3. So chriſt left an example of the moſt perfect meekneſs to his people, Mat. 11. 29. 5thly. When Moſes came from converſing with God in the Holy mount, he dazzled the eyes of the ſpectators, with a kind of radiancy iſſuing from his face. Chriſt is the *brightneſs of the* father's *glory*, *Heb.* 1. 3, *and we beheld his glory, the glory as of the only begotten of the Father*, *John* 1. 14. And when he

he was transfigured before his disciples, *his face did shine as the sun*, Mat. 17. 2.

XXXIII. Moses sustained a three-fold *office*. I. That of a DELIVERER. II. Of a MEDIATOR. III. Of a PROPHET. In each he was a type of Christ. He is called λυτρώτης a DELIVERER (redeemer), Acts 7. 35. For, by the power of God, he delivered the people from Egyptian bondage by destroying the first-born of Egypt, by preserving the Israelites by the blood of the paschal lamb, by enriching them with the spoils of their enemies, and, in fine, by drowning Pharaoh and all his host. In like manner, Christ redeems (delivers) his elect from the tyranny of the devil, overthrows all the power, which opposes the liberty of his brethren, taking such a vengeance on his enemies, as contains an express charge of guilt: with his own blood he sprinkles the hearts of the elect, and screens them from the destroying angel, brings into the church the glory and honour of the nations, Rev. 21. 26; and in a word, having spoiled principalities and powers, he makes a shew of them openly, triumphing over them, Col. 2. 15. And in his offices. As deliverer.

XXXIV. Moses himself declares, that he was a MEDIATOR, Deut. 5. 5, *I stood between Jehovah and you at that time*: and he acted as a mediator in a two-fold respect. (1) As the messenger of the covenant, proposing the commandments and promises of God to the people, and bringing the words of the people back to God, Exod. 19. 7, 8, and in a solemn manner ratifying the covenant in the name of both parties, Exod. 24. 8. (2). As interceding for the people with God, praying, that, if divine justice could not otherwise be satisfied, himself might rather be blotted out of the book of God, and the people spared, Exod. 32, 32. In all these things, He represents Christ, who, in a far more excellent manner, is the mediator between God and man: not only the angel of the covenant, and the messenger of the everlasting testament, but also the sponsor and surety of a better covenant, than that As mediator.

that of Moſes, Heb. 7. 22, not only in the name of God undertaking with men for their ſalvation, and all things appertaining thereto, but alſo in our name, undertaking with God, to cancel by his death, to the utmoſt farthing all our debts; and being admitted by God to the diſcharge of that office, he by his death and interceſſion became the procurer of an everlaſting peace.

As prophet.

XXXV. Laſtly. As Moſes was the greateſt PROPHET of God's people, whoſe equal no age produced, Deut. 34. 10; ſo Chriſt in this alſo was like to Moſes, Deut. 18. 28; nay, ſo much greater than Moſes, as a Son is greater than a ſervant, and *he who hath builded the houſe, than the houſe*, Heb. 3. 5, 3, 6. More eſpecially. *Firſt* whereas God made himſelf known unto the other prophets *in a viſion or a dream*, with Moſes *he ſpoke mouth to mouth*, and gave him to behold *the ſimilitude of the Lord*, Numb. 12. 6, 7, 8. But who did ever more clearly ſee God, than his only begotten Son, who is in the boſom of the Father, and was therefore only qualified to declare the Father unto us, John 1. 18. *Secondly.* None of the prophets were ſo famous for miracles and wonders as Moſes. And yet Chriſt, by his miracles, ſtruck every one with aſtoniſhment, and obliged even the moſt refractory Jews, to confeſs, that nothing like or even equal to them was ever ſeen in Iſrael, Mat. 9. 33. *Thirdly*, Moſes made great alterations in the external policy or form of worſhip, and, at God's command, made many additions to it. Chriſt again, by the ſame will of God, having abrogated the former inſtitutions made the church appear in a more excellent form, and delivered thoſe words, which God had reſerved to be ſpoken in the laſt days. Fourthly. *Moſes was faithful in all the houſe of God, for a teſtimony of thoſe things which were to be ſpoken after*, Heb. 3. 5, propoſing all theſe things briefly and obſcurely, which were to be ſpoken and taught thro' the whole houſe of God, in every period of time. But Chriſt with his

Apoſtles

Apoſtles ſpoke thoſe things clearly, to which Moſes bore witneſs as to things afterwards to be ſpoken, John 5. 46. Acts 26. 22.

How Aaron prefigured Chriſt.

XXXVI. To Moſes let us join AARON, whoſe typical relation we cannot here, however, explain without intermixing ſome things from the legal types. *Firſt*, He, being born before Moſes, was ſanctified, at God's command, to be the high prieſt of the people in things pertaining to God, Exod. XXVIII. 1. and 29. 1. Heb. 5. 1. In like manner, Chriſt, the firſt born among many brethren, and the only begotten Son of God, is the *high prieſt of our profeſſion*, Heb. 3. 1, *who glorified not himſelf to be made an high prieſt; but he that ſaid unto him, thou art my Son, to day have I begotten thee*, Heb. 5. 5. *Secondly*, When Aaron was to be inſtalled in his office, he was anointed with the moſt fragrant oil, even with that, which was appointed for the moſt ſacred uſes. Exod. 29. 7, and 30. 31, 32. This was ſo plentifully poured on his head, that it run down upon his beard, and to the ſkirts of his garments, Pſ. 133. 2. In like manner, *God anointed* Chriſt *with the Holy Ghoſt and with power*, Acts 10. 38, *not by meaſure*, John 3. 34, and his gifts deſcend plentifully upon all his choſen people, 1 John 2. 20. Whence *his name* is *as ointment poured forth*, Canticl. 1. 3. but the elect only partake of it; for the profane *world receiveth not this Spirit*, John 14. 17.

The holy garment.

XXXVII. *Thirdly*, Aaron was likewiſe cloathed with *Holy garments*. (1). He had a mitre of the fineſt linen on his head, to which was faſtened, on a blue lace, a plate of pure gold, having engraven upon it HOLINESS TO JEHOVAH, Exod. 28. 36, 37. and by this was ſignified the moſt unſpotted holineſs of Chriſt, both as to his divine and human nature, Heb. 7. 29. And likewiſe that Chriſt was the perſon, who *bears the iniquity of the holy things*, v. 38, that is, expiates the ſins, with which our moſt holy actions are otherwiſe polluted. (2). He was alſo cloathed with a *blue robe*,

robe, upon the hem of which were pomegranates and golden bells interchangeably, quite round, Exod. 28. 31, 33. That repreſented the *robe of righteouſneſs*, with which Chriſt was himſelf cloathed, and with which he cloaths his people, Iſa. 61. 10, as alſo the moſt acceptable ſound of the Goſpel, to be preached by him, whitherſoever he ſhould come, together with the moſt ſweet and fragrant fruits thereof. (3). He alſo had on the † *Ephod*, or ſhort cloak of moſt curious workmanſhip, on the ſhoulders of which were joined two onyx-ſtones with the names of the children of Iſrael, Exod. 28. 6, 9. By which was ſignified, that his choſen people would be very dear to Chriſt our High-Prieſt, whom he was to carry, as it were, on his ſhoulders into the heavenly ſanctuary, Iſa. 40. 11, nay and to carry them with care, as a precious ſtone, סגלה ſegullah a peculiar treaſure, and as his own inheritance. (4). There was likewiſe the Holy *breaſt-plate of judgment*, with twelve precious ſtones ſet therein, on each of which was a name of a tribe of Iſrael, Exod. 28. 15, 17. Many are pleaſed to call this the *Urim* and *Thummim*, Lev. 8. 8. This ſignified, that Chriſt is he, אשר לו חמשפט *whoſe is the judgment* Ezek. 21. 27, to whom *the father hath given authority to execute judgment*, John 5. 27, with whom is the light of the moſt perfect wiſdom, and the perfections of the moſt conſummate holineſs, and who bears his choſen people on his heart, and preſents them by name, by his interceſſion with his Father. Nor has it without reaſon been obſerved by the learned, that, when under the New Teſtament we likewiſe read of twelve precious ſtones; the *jaſper*, which had the laſt

† There was a common Ephod, which was not peculiar to the High Prieſts, but to other Prieſts alſo. We read that Doeg the Edomite ſlew 85 perſons, who did wear a linen Ephod, 1 Sam. 22. 18, but our author here ſpeaks of the ſacred Ephod, which none but the High Prieſt was to wear, and none were to make any like it.

place

place in the Old, has the firſt in the New, Rev. 21. 19, as if it was the band or connection of both Teſtaments, intimating to us, that both having the ſame ſcope; namely Chriſt, whoſe cheriſhing never-failing grace is elegantly repreſented by the greenneſs of the Jaſper. (5) and laſtly. To omit other particulars, Aaron's Ephod, which otherwiſe hung looſe, was bound cloſe with a girdle of gold, blue, &c. interwove with fine linen, in a moſt curious manner, *v.* 8. Which ſignified with what alacrity and readineſs, together with the moſt conſiderable prudence, Jeſus undertook his office.

XXXVIII. 4thly. The authority of *Aaron's* prieſthood was ratified by the miraculous buds, bloſſoms, and fruits of the rod, which was cut from the Almond-tree, which was the only one of all the other rods, that ſuddenly budded, Numb. 17. That rod ſignifies Chriſt, who not only *came forth out of the cut Stem of Jeſſe*, Iſa. 11. 1. but was alſo *cut off out of the land of the living*, Iſa. 53. 8, yet budded again immediately after his death, and became a tree of life, having at the ſame time buds, bloſſoms and fruit, yielding new fruit every month, Rev. 22. 2. It alſo repreſents the perpetual freſh and flouriſhing efficacy of Chriſt's prieſthood, who is a prieſt *after the power of an endleſs life*, Heb. 7. 16. The budding and bloſſoming rod.

XXXIX. 5thly. Aaron, by the legal ſacrifices, expiated the ſins of the people, and by his prayers interceded for them, Numb. 16. 43, eſpecially on the ſolemn day of expiation, when, with the blood of the ſlain ſacrifice, he entered into the holy of holies. So Chriſt in like manner *through the eternal Spirit offered himſelf without ſpot to God, entered not into the Holy places made with hands, which are the figures of the true, but into heaven itſelf, now to appear in the preſence of God for us; nor with the blood of others, but with his own, he obtained eternal redemption*, Heb. 9. 14, 24, 25. The ſacrifices an interceſſion of Aaron.

The ARK of the COVENANT.

XL. Theſe are a few inſtances, from among many, of the *hiſtorical types*, to which we ſhall ſubjoin two of the LEGAL TYPES from a great number of others. And in the firſt place let us conſider the myſtery of the ARK OF THE COVENANT, which is, as it were, the centre and compendium of all the ceremonies. The conſtruction of this ark is deſcribed, Exod. 25. 10. It was made of *ſhittim*-wood, or, as is generally thought, of the moſt excellent cedar. That wood, when made into the form of an ark, was over-laid within and without, with the pureſt gold. The ark had a crown or corniſh of gold around it. Four rings of gold were put in the ſides: and into theſe two ſtaves made of cedar wood, but overlaid with gold, to carry the ark by, and were never to be taken out of the rings, even while it remained in its place. In the ark the tables of the teſtimony were put: but the covering mercy-ſeat, of pure gold, was placed above on the ark. And two cherubims of gold, made of one piece with the mercy-ſeat, covered it with their wings, having their faces ſo turned towards each other, as, at the ſame time, to look downwards to the mercy ſeat. The figure of theſe cherubims is a matter of much diſpute among writers. The deſcription which Joſephus gives of them is not amiſs, Antiq. lib. 3. c. 6, when he ſays, that they were *winged animals, reſembling nothing that was ever ſeen by men.* That they came the neareſt to the ſhape of an ox, may be gathered from Ezek. 1. 10, compared with Ezek. 10. 14. For, in the latter place what is called the *face of a Cherub*, is in the former called the *face of an ox.* Further כרב, whence the name *Cherubim* is derived, ſignifies in the Chaldee, Syriac and Arabic, to *plough*, for which oxen were formerly much employed. On the mercy-ſeat between the two Cherubims, was the throne of the divine majeſty, from whence anſwers were given to the enquirers. The ordinary place of the ark was within the vail, in the holy of holies, Exod. 26. 33; but in ſuch a man-

manner, that the ends of the ſtaves were ſeen from the holy place, towards the front of the holy of holies, 1 Kings 8. 8. While the tabernable ſtood, the ark was taken out of it, when the Iſraelites were to march, that it might ſearch out a reſting place for them, Numb. 10. 33, and be to them as the ſymbol of the divine preſence, for their comfort; but a terror to their enemies. v. 34. 35. But after it was once brought into the temple, it was not taken from thence, till that was deſtroyed, Pſ. 132. 13, 14. 2 Chron. 5. 9. Now let us enquire into the meaning of all this.

XLI. This ark principally ſignified, or was a type of Chriſt. 1ſt. Its *matter*, being partly of wood, and partly of gold, was proper to repreſent the two natures of Chriſt, the wood might denote his human nature, according to which he is *the fruit of the earth*, Iſa. 4. 2. And that it was incorrupted, free from all putrefaction, even when it was dead and laid in the grave, Pſ. 16. 10, as Pliny aſcribes *eternity to cedar*, lib. 13. c. 5. Gold was accounted a ſymbol of divinity, in reſpect of ſolidity, purity, brightneſs, and value; and ſo that repreſented the eternity, holineſs and glory of Chriſt; and at the ſame time, ſhewed us, how valuable he ought to be in our eyes; even of ſuch value, as *to count all things elſe but loſs and dung*, in compariſon of him, Phil. 3. 8. But as the gold only was conſpicuous and not the wood which was within and without overlaid with gold; did not this ſignify, that Chriſt was not then manifeſted in the fleſh, but his manifeſtation, which had hitherto been wrapped up in the moſt precious promiſes of God, was reſerved for a happier period? 2dly. The *form* of the ark, by which it was capable to contain a great treaſure, denoted that Chriſt was the perſon in *whom are hid all the treaſures of wiſdom and knowledge*, and of all manner of happineſs; from *whoſe fullneſs* the elect may *receive grace for grace*. 3dly. *The corniſh* or crown *of gold*, which encompaſſed the ark, ſeems

A type of Chriſt.

to be a type of the crown and kingdom of Chriſt. 4thly. The tables of the covenant, which were put into the ark, ſignified, that Chriſt was to have the law of God in the midſt of his bowels, or within his heart, and to fulfil all the righteouſneſs of it for his choſen people.

The mercy-ſeat.

XLII. 5thly. But the PROPITIATORY COVERING, or the *mercy-ſeat*, in an eſpecial manner, ſignified Chriſt, as taking away the guilt of our ſins. For, *God is in Chriſt reconciling the world to himſelf* 2 Cor. 5. 19. Formerly that propitiatory or mercy-ſeat, being placed in the holy of holies of the tabernacle, or temple, behind the vail, was concealed from the eyes of all becauſe the expiation was not yet made: but God has now *ſet forth* Chriſt, expoſed him before the eyes of all believers, and openly exhibited him to their view, as *a propitiation in his blood*, Rom. 3. 25. The mercy-ſeat being of pure gold, but laid upon the ark of wood, teacheth us, what it was that added worth and value to the obedience and ſufferings of the man Chriſt; namely the infinite dignity of his God-head. The tables of the law were covered by the mercy-ſeat: which the men of *Beth-ſhemeſh* venturing to look into, when the cover was but a very little removed, brought a fearful deſtruction upon themſelves, 1 Sam. 6. 19. By Chriſt's propitiation all our ſins are covered, Pſ. 32. 1; but ſhould we venture to view the law without this, we ſhould find nothing there, but the ſentence of eternal condemnation. On the mercy-ſeat God diſplayed the preſence of his majeſty, and from thence gave gracious anſwers to his people. In Chriſt a throne of grace is erected, to which every believer may approach with boldneſs; and be aſſured that if he pray according to the will of God, he ſhall not pray in vain, but there *find grace to help in time of need*, Heb. 4. 16. There God dwelt *in the cloud*, Lev. 16. 2; amidſt the darkneſs of which the rays of divine effulgence ſhone forth: which indwelling the Hebrew doctors have

have expreſſed by the famous term, שכינה, *Shechinah*, and what elſe does this ſignify, but the fulneſs of the God-head, that was to dwell bodily in the man Chriſt, and through Chriſt graciouſly in us? Col. 2. 9. *The word was made fleſh, and* ἐσκήνωσεν *tabernacled* or dwelt as in a tabernacle (obſerve the elegant alluſion to the Hebrew word) ἐν ἡμῖν *in, among us*, John 1. 14.

The Cherubim an emblem of the angels.

XLIII. 6thly. The CHERUBIM over the propitiatory or mercy-ſeat repreſented the holy angels, who deſcended upon Chriſt to miniſter unto him, while in this world, John 1. 51. And with myriads of whom he is now ſurrounded, while ſitting on a throne of glory, Dan. 7. 10. Iſa. 6. 2. Pſ. 68. 17. They were of the ſame piece with the mercy ſeat, becauſe Chriſt, by his propitiation, has brought about a coalition of the elect, from among men, into one heavenly ſociety with the angels. For, by his means, *we are come unto the heavenly Jeruſalem, and to myriads, an innumerable company of angels*, Heb. 12. 22. The *Cherubim* viewed the ark with their faces downward, *deſiring to look into* the myſteries of our redemption, 1 Pet. 1. 12. They were two in number, with their faces towards each other, nevertheleſs each might alſo view the ark: this their poſition repreſented the duty of believers, both of the Old and New Teſtament, who, with eyes of a like precious faith and mutual love, view one another, but they jointly fix their eyes upon Chriſt. For the angels are often propoſed to us as examples.

Not of men,

XLIV. I dare not affirm with ſome, that the Cherubim were directly an emblem of believers: it being certain, that by them, in ſcripture, angels are repreſented. God committed the guarding of paradiſe to the Cherubim, Gen. 3. 24. Riding upon a Cherub he flies, Pſ. 18. 10. But I have not yet ſeen any ſcripture-teſtimony, to prove that believers are called Cherubim. The only one produced, with any ſhow of probability, is that from Rev. 5. 8, 9, 10; where it

it is thought, that the ſame ſong is aſcribed to the four living creatures, which are the Cherubim, together with the four and twenty elders, in which they proclaim their being redeemed by the blood of the lamb out of every kindred: which is not true, of angels but of believers. But I anſwer. 1ſt. If, by the four living creatures, believers are here to be underſtood, I could wiſh it was ſhewn, why theſe living creatures are generally placed before the four and twenty elders, who are the patriarchs and predeceſſors of the univerſal church; nay, and who lead and go before them in their ſacred ſongs, as may be ſeem, Rev. 4. 9, 10. As every reaſon would perſuade, that the Patriarchs of the univerſal church ſhould have the precedency before the promiſcuous aſſembly in celebrating the divine praiſes. Alſo how the church of believers ſhould introduce John to the viſion and knowledge of things to come, which certainly knew nothing about them but by means of John: and yet they are ſaid to have done this, Rev. 6. 1, 3, 5, 7. Certainly, angels, and not men, uſually perform that office to the prophets. 2dly. The former clauſe of verſe 8; namely *the four living creatures, and the four and twenty elders fell down before the lamb*, is affirmed of both conjointly. But we need not underſtand what follows, *having every one of them harps, &c. v. 9, And they ſung a new ſong, &c.* of any other, but the four and twenty elders. I will not now ſay, with a very learned perſon, that this appears from the Greek conſtruction, becauſe, as ἔχοντες ἕκαστος, *having every one*, is of the maſculine gender, it cannot be referred to ζῶα, *living creatures*, which is neuter; for I know that is of little weight: But I ſhall confirm this expoſition by ſome paſſages altogether ſimilar. Neh. 13. 1, 2, it is ſaid; *therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever: becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them, &c.*

&c. the firſt thing aſſerted, viz. that they met not Iſrael, is common both to the Moabites and Ammonites: but the latter, about hiring Balaam, is applicable only to the Moabites, as appears from Num. 22. 3. In like manner, Jer. 21. 7, *I will deliver Zedekiah king of Judah, and his ſervants and the people, &c. into the hand of Nebuchadnezzar king of Babylon, &c. who ſhall ſmite them with the edge of the ſword.* What is ſaid in the former clauſe about delivering Zedekiah and his ſervants and the people into the hand of Nebuchadnezzar, is true of all: but what is afterwards added, who will ſmite them with the edge of the ſword, muſt be underſtood of the ſervants and people of Zedekiah, not of himſelf, who died a natural death, Jer. 52. 11. So in like manner here, it is true, that both the living creatures and the elders fell down before Chriſt, whom angels as well as men adore. But the harps, and vials full of odours and the ſong belong to the elders, not to † the living creatures. At leaſt it cannot be proved from this place. But let us return to the ark.

XLV. The STAVES, which were put into four rings of Gold for carrying the ark, ſignified, that Staves of the ark.

† There are many and various opinions concerning theſe living creatures. Several think, that they repreſent the angels: but ſuch things are ſaid of them, that ſeem to be inconſiſtent with this. None of the angels could ſay, that Chriſt had redeemed them by his blood, and made them kings and prieſts unto God. Beſides, chap. 7. 11, 12. It is ſaid, that all the angels ſtood round about the throne, and about the elders and the four living creatures, which are conſequently diſtinguiſhed from the angels. Others therefore, with greater probability, think, that the living creatures were the repreſentatives of the miniſters of the Goſpel, and the 24 Elders, the repreſentatives of the whole church, both of the Old and New Teſtament; and this may account for the placing the living creatures before the elders. Had our author therefore taken things in this view, he would have at once confuted the opinion he oppoſes; tho' upon his own principles his reply is judicious and ingenious.

Chriſt

Chriſt with all his grace and glory ſhould be, as it were, carried by the preaching of the Goſpel to the four quarters of the world. The faithful preachers of the Goſpel may juſtly be called χριστοφόροι, * *bearers of Chriſt*. Theſe ſtaves were never to be taken out of the rings, even while the ark reſted, after it was ſet up in its place. The ſound of the Goſpel has never been altogether ſuppreſſed: and no country can be aſſured, that Chriſt with his goſpel may not depart from it. The place in which the ark reſted, was the holy of holies within the vail. The place of Chriſt's reſt is in the ſanctuary not made with hands, Heb. 9. 24, after he entered into that within the vail, Heb. 6. 19, 20. But the ends of the ſtaves being ſeen in the holy place, ſignified, that tho' Chriſt indeed is in heaven out of the reach of our bodily eyes; yet he reveals himſelf to the eyes of our faith by a manifeſtation of his manifold grace. That, during the ſtanding of the tabernacle, the ark was carried ſometimes to one place, and ſometimes to another, but was not removed from the temple, till the deſtruction of it; might not this ſignify to believers, that Chriſt ſhould afterwards come forth from the ſanctuary of the divine decrees and promiſes, and ſo from heaven itſelf, and while he paſſed thro' the country of Iſrael, was ſeen ſometimes in one place, and ſometimes in another, but after he was again received into heaven, he ſhould continue there until the time, *in the which the heaven ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat*, 2 *Pet.* 3. 10. *Whom the heaven muſt receive until the times of the reſtitution of all things*, *Acts* 3. 21.

* Thus the Lord ſaid in a viſion to Ananias, that Paul was to bear Chriſt's name before the Gentiles and Kings and children of children of Iſrael.

XLVI. It

In the ſecond temple why no ark.

XLVI. It was not without a diſplay of divine wiſdom, that there was to be a time, when the ark was not in the houſe of God; namely, under the ſecond temple; as *Jeremiah* foretold ſhould happen; *they ſhall ſay no more, the ark of the covenant of Jehovah: neither ſhall it come to mind.* Jer. 3. 16. For by this they might be admoniſhed, to expect another, and indeed, a far more noble habitation for God; another mercy-ſeat, far more excellent, to which the former was commanded to give place, as the ſhadow to the body. However, it is not without a myſtery, that *John* ſaw again *the temple of God opened in heaven*, and that *there was ſeen in his temple the ark of his teſtament*, Rev. 11. 19. And that, at the time, in which the kingdoms of the world were become the kingdoms of our Lord, and of his Chriſt, *v.* 15. *John* ſaw theſe thing *in heaven*, becauſe heaven was the place where he was favoured with theſe viſions, Rev. 4. 1. Not that every thing he ſaw was to be in heaven. For ſurely that war, which he deſcribes Rev. 12. 7, 8, was not to be there, but in the church on earth. But what did he now ſee? *The temple opened.* This, if I miſtake not, ſignifies a free, open and unobſtructed entrance for all into the church of Chriſt. Into which the nations of the world, or as *Paul* ſpeaks, *Rom.* 11. 25, *the fulneſs of the Gentiles had come in*; and whoſe doors now ſtood open even for the Jews, againſt whom they had been ſhut for a great while. In that temple he ſees again the *ark*, which was a ſymbol of the covenant formerly entered into with the Jews: by which is ſignified a new habitation for Chriſt among the Jewiſh nation, not by an external ſymbol, but by internal and ſpiritual grace; and as they ſhall enjoy this, they will readily and with gladneſs be without an external ſymbol. See what *Jonas le Buy*, whom *Bochart*, *Hieroz. lib.* 3. *c.* 9, calls *an excellent perſon and highly ſkilled in thoſe matters*, has wrote on this place.

XLVII. Near

The pot of manna.

XLVII. Near the ark was laid up the POT OF MANNA, and *Aaron's* rod, which budded, *Numb.* 17. 35. To repreſent the incredible and permanent ſweetneſs of that ſpiritual food, which Chriſt beſtows on his people, and which himſelf prefers, on ſo many accounts, to the Manna, given by Moſes, John 6. 48, &c. and which, by an evident alluſion to what was contained in this pot is called the *hidden manna*, Rev. 2. 17. And, at the ſame time, to ſhew the perpetual verdure and eternal efficacy of Chriſt's prieſthood, by virtue of which our buds alſo may come to blow, and humble ſhrubs to ſweet balſam. So much ſhall ſuffice concerning the ark of the covenant.

The ceremonies to be obſerved on the day of expiation.

XLVIII. Let us now conſider the things, which the High Prieſt was to perform on the ſolemn DAY OF EXPIATION, in order to give another inſtance of a legal type, the ceremonies of which are deſcribed Lev. 16. *Aaron* was to put on the linen garments appropriated for that day, and only during thoſe miniſtrations, which were to be performed within the ſecond vail, *v.* 4. And after he was ordered to make an atonement for himſelf and his houſe by offering a young bullock, he was commanded to take from the congregation of the children of Iſrael two kids of the goats for a ſin offering, and a ram for a burnt-offering *v.* 5. Theſe kids were to be procured at the common expence of all out of the treaſury appointed for defraying the charges of the ſacrifices, and other things neceſſary for the worſhip of God. Both inſtead of one offering, belonged to one ſacrifice for ſin. Both were an expiatory ſacrifice, in the room of Iſrael-ſinners, bearing their ſin. Theſe goats were to be preſented to God before Jehovah, at the door of the tabernacle of the congregation; they were ſacred to God and devoted to his worſhip, *v.* 7. Lots were to be caſt upon both; one lot for Jehovah, and the

the other for † Azazel, *v.* 8: this, according to the Jews, was done in this manner. The High Prieſt ſtood before the goats between the *Sagan*, or the Prieſt next the High prieſt, and the head or chief perſon of the principal family; then out of a box he drew the lots, which were at firſt of wood; and under the ſecond temple of gold: on one of theſe was inſcribed, FOR JEHOVAH, on the other, FOR AZAZEL: the lot drawn out with the right hand, was put on the head of the goat, oppoſite to that hand; and that drawn with the left, placed on the head of that oppoſite to the left. See Ainſworth and Altingius. That, which fell to Jehovah, was to be prepared for a ſin-offering; which was directly done, not by killing immediately but by declaration. For, the lot being laid upon it, the High-Prieſt called it the SIN FOR THE LORD, that is, appointed to be a ſacrifice for ſin; and he offered it, that is, put it in the place of ſlaughter, at the north ſide of the altar. But what fell to *Azazel* was again preſented alive before Jehovah, to make an atonement over it, by confeſſion and impoſition of ſins, *v.* 9, 10. Then that which was Jehovah's was to be killed for the ſins of the people, and its blood carried within the vail, with which blood the High-Prieſt was to ſprinkle both the mercy-ſeat, and before the mercy-ſeat. Thus an atonement was to be made for the holy place, and for the tabernacle of the congregation, becauſe of the uncleaneſs of the children of Iſrael, *v.* 15. 16. Then again the live-goat, which by lot fell to Azazel, was to be brought forth: and the High-Prieſt laid both his hands on his head, and confeſſed over it the iniquities of the children of Iſrael; generally in this form, according to the Jews: *Lord, I beſeech thee, thy people, the houſe of Iſrael, have tranſgreſſed, been rebellious and have ſinned before thee. Lord, I beſeech thee, forgive now*

† Or as our tranſlation renders it, for the ſcape-goat.

the

the treſpaſſes and rebellions and ſins, which thy people the houſe of Iſrael have treſpaſſed, and in which they have been rebellious; as it is written in the law of Moſes thy ſervant, becauſe on this day he will make atonement for you, to cleanſe you from all your ſins, Joma, *c*, 6. And the Prieſts and people, who ſtood in the porch, upon hearing the name יהוה, *Jehovah* pronounced by the High-Prieſt; kneeled, with their faces downward, adored and ſaid; *bleſſed be the Lord and let the glory of his kingdom be for ever.* In this manner all the iniquities of the children of Iſrael, and all their treſpaſſes of what kind ſoever, greater and ſmaller, ſins againſt knowledge, or ſins of ignorance, were laid upon the goat, which was ſent away by the hand of a fit man into the wilderneſs, bearing the iniquities of the children of Iſrael, into a land not inhabited, *v.* 21, 22. But the bullock which *Aaron* offered for himſelf, and the goat which he offered for the people, were to be carried without the camp, that their ſkins and their fleſh and their dung might be burnt, *v.* 27. Before we enquire into the myſtery of theſe things, ſome difficulties are firſt to be cleared up.

Azazel according to ſome, the name of the goat.

XLIX. And firſt, it is indeed very obſcure, what we are to underſtand by עזאזל, AZAZEL: I have chiefly met with four opinions of the learned concerning this word. The firſt is that by *Azazel* we are to underſtand the very goat which was ſent forth into the wilderneſs. And they ſuppoſe this may be gathered from the etymology of the word, which is ſaid to be compounded of עז, *a goat*, and אזל, *went away*. And according to them, the words of Moſes are thus to be underſtood. One lot for Jehovah, that is for the goat to be offered to Jehovah; the other for *Azazel*, that is, for the goat that was to go into the wilderneſs. But tho' the Hebrew word may ſignify a goat going away, yet it cannot thence be concluded, that by that name the goat itſelf was ſignified: as it is poſſible, that, on occaſion of the goat's

goat's going away, the place, to which it was led, might be ſo called, which *Kimchi in Radicibus* contends for: *that place was ſo called, ſays he, becauſe the goat went thither.* But the main thing is, that this explication of the lots is very perplexed: whereas the words of Moſes are clear, that the lots were caſt for the goats to know which of them ſhould fall to Jehovah, and which to Azazel. Nor does it appear, that one of the goats could be called Azazel, unleſs we ſuppoſe, the other goat was called Jehovah, which is abſurd.

According to others a rugged mountain in the wilderneſs.

L. Thoſe of the *ſecond* opinion will have it, that Azazel was a ſteep and rugged mountain in the wilderneſs. Thus Jonathan, Saadias, Gaon, Jarchi, Kimchi, and moſt of the Jews. But it has been well obſerved by others. 1ſt, That Moſes no where mentions Mount Azazel, as he mentions, the *Mountains of Ararat, mount Abarim, mount Ebal, mount Gerizim,* &c. 2dly, That it does not ſeem probable, that, in a country ſo often travelled over, and ſo exactly deſcribed, none ſhould ever make mention of mount Azazel, and point out its ſituation. For, what a certain anonymous author mentions in Aben Ezra, that it was mount Sinai, will never have weight with thoſe, who know, what vaſt deſarts lay between Jeruſalem and Sinai: whereas a goat was yearly led from that city to Azazel.

According to others again, the devil.

LI. The *third* opinion is of thoſe, who contend, that Azazel is the *devil:* and they will have one of the goats to have fallen to the devil, not as if it was offered to the devil (for it was devoted to God, and brought before him to the tabernacle) but that, at the will of God, it was expoſed to be tormented by the devil. This ſentiment is ſupported by ſuch arguments as theſe. 1ſt, It is the received opinion of the Jews, that Azazel is one of the names of the devil, juſt as Sammael, Azael, and Machazael. In like manner a chriſtian poet thus ſings againſt Marcus the diſciple

of

of Valentinus, who was thought to deceive the ſpectators by his juggling tricks.

Α σοι χόρηγεῖ σὸς πατὴρ σατὰν ἀεὶ,
Δι' ἀγγελικῆς δυνάμεως Αζαζὴλ ποιεῖν.

Hæc tu Satanæ fretus auxilio Patris,
Azazelique mira deſignas ope.

Which thy Father Satan ever enables thee to perform by the Angelic power of AZAZEL. Theſe verſes are cited by Epiphanius, Hæres. 34. 11. The etymology favours this. For עזאזל is עז אשר אזלה, *the goat which went away*; that is, the creature which kept not its firſt eſtate, but revolted from God. Elſewhere in ſcripture the devils are called שעירים, *goats*, as Lev. 17. 7. 2 Chron. 11. 15. Kimchi in his Lexicon gives the reaſon of it: *they are called goats*, ſays he, *becauſe they appear in the ſhape of goats to their Votaries*. *Maimonides in more Nebochim, lib. 3. c.* 46, ſpeaks much to the ſame purpoſe. To this may be referred the ancient mythology concerning Pan, Faunus and the Satyrs, who were likewiſe called goats. Since then devils have indiſputably been called goats, elſewhere, why may not the devil here likewiſe be emblematically ſignified by Azazel, that is, *the goat, which went away?* Or as Ben Nachman ſpeaks, *the prince who rules in deſart places?*

Bochart from the Arabic explains it by receſſion.

LII. The *fourth* opinion is that of Bochart, who tho' he owns, he can advance nothing certain on the head, yet offers his conjecture, which is thus: the Arabic verb *azala* ſignifies *to remove* and *ſeparate*. Which he proves by many inſtances. And he thinks that Azazel is derived from that, and ſignifies *ſeparation* and *receſſion*. The goat therefore, whoſe lot is *to Azazel*, to *receſſion*, was that, which by lot was appointed for retreat, in order to be led into a ſeparate place of the wilderneſs, which v. 22. is called ארץ גזרה, *a land cut off* or *ſeparated*.

LIII. But

LIII. But leaving every one to judge for himſelf The third opinion the more preferable. ne third opinion pleaſes me not a little, becauſe it ems to reſt on the firmeſt grounds, and gives us a ſcovery of a great myſtery: and I ſcarce ſee, what n be objected to it, unleſs this one thing, which *ochart* advances: namely that עז and אול agree not gender, the former being feminine, the latter aſculine: and therefore, ſays he, the word could ot be made up of both. But that reaſon is of no eat weight: for 1ſt. In compound names rammatical analogy is not always regarded: for ſtance, in the word שמואל, which at full ſhould שאולמאל, *aſked of God*, the letters א and ו and ל are ruck out, and מ is joined with אל by a *Schurec*, hereas analogically it ought to be joined by a *tzere*. ſtances to this purpoſe are numerous. 2dly. A ange of genders is common among the Hebrews 'e have a ſimilar inſtance in Gen. 30. 38. ויחמנה הצאן the feminine, and *v.* 39, זיחמנה הצאן, in the maſculine *uxtorf* has collected a great many examples to this rpoſe in his ſyntax. 3dly. Tho' עז be feminine in gnification, yet it is maſculine in termination as al- the plural עזים; and therefore it is no wonder it joined with a word of a maſculine termination; hich is alſo done, Lev. 22. 27, כי יולד והיה, where a ouble maſculine is joined to the word עז. But ither is Spenſer's obſervation to be overlooked, at עזאל may be explained by the ſtrong one going way. For, עז ſignifies *ſtrong*. And as the true God ſaid, Pſ. 24. 8, to be, עזו וגבור, ſtrong and mighty; alſo the devil was called Azizos by the Phenicians; the Goſpel Luke 11 21, *the ſtrong man*.

LIV. *Secondly*, It is worth enquiring, what might The impoſition of hands, what. ſignified by Aaron's laying his hands on the head the goat: which was not done here only, but alſo pon other occaſions, Lev. 1. 4: Lev. 3. 2. and Lev. 4; and Heredotus ſays, this was likewiſe in uſe mong the Egyptians, lib. 2. *c.* 39. See Outrom de acrif. lib. 1. *c.* 15. § 18; and *c.* 22. § 5. Seq. Bochart.

if

if I miſtake not, has given us the beſt explication of the reaſons of this. 1ſt, The offerer, by this rite, delivered up the victim to God, and, as it were, manumitted or releaſed it, profeſſing, he gave up all the right he had in that animal, exempted it from his own dominion, and devoted it to the ſervice of God. Juſt as the Romans formerly held in their hand the ſlave, they were to ſet at liberty, uttering theſe words, *I will that this man be free.* 2dly, By this very ceremony, the ſinner deprecated the wrath of God, and prayed, that it might fall on the head of that victim, which he put in his own ſtead. By this ceremony, therefore the ſins of all Iſrael were laid on this goat, in order typically to bear them, and carry them away far from Iſrael.

The land of exciſion what?

LV. *Thirdly*, let us enquire, what is ארץ גזרה *the land of exciſion* or ſeparation, into which that goat was to be carried. I don't think, that any particular place was preciſely ſignified: for, it is not credible, when the ſacred ſervices were performed at Jeruſalem, that the goat was carried to the ſame place, to which it was carried, when Aaron performed that ceremony for the firſt time in the wilderneſs. In general, therefore, it ſignifies a place remote from the reſort of men; ארץ שממה *a deſolate place*, ſays Jonathan; ארץ לא יתכא an *uninhabited land*, according to Onkelos. The Greek call it γῆν ἄβατον *wayleſs* or *inacceſſible*. Abarbanel explains it, a *land of the decree*, meaning that country, concerning which a decree was made, that the captive Iſraelites ſhould be ſent away thither.

The fit man, who?

LVI. *Fourthly*, we may enquire who is that איש עתי, *fit man*, who was to carry away the goat? We meet with the Hebrew word עתי no where elſe. The Greeks render it ἑτοίμος, *ready*, עת certainly ſignifies *time*, the ſame that the Chaldee זמן. Hence they inferred, that עתי with the Hebrews, is the ſame with the זמן of the Chaldees, *ready*, *furniſhed*. It would not be improperly rendered Καίριος or ἔυκαιρος, *ſeaſonable*, *opportune*. *Abarbanel* will have it to be איש גדול בזמנו ועתו, *a man*

of

of great dignity in his age and time, at leaſt in the application of the type. Whatever be in this, it is very plain, that God appointed no particular order of men for this office. The Rabbins tell us, that any one was fit for it, if he was appointed by the High-Prieſt; and that formerly ſcarce any, but a ſtranger, was employed in this ſervice.

What befel the ſcape-goat.

LVII. *Laſtly*, we are to enquire, what became of that goat at laſt. The Jewiſh doctors have a conſtant tradition, that the prieſt faſtened a piece of ſcarlet cloath in the ſhape of a tongue, weighing two ſhekels, to the head of the ſcape-goat, which the conductor of the goat, when he was come to the place appointed, divided in two, and faſtening one part to the rock, to which he had driven the goat and the other to the horns of the goat, he puſhed the goat down from behind, which falling head-long, was cruſhed to pieces, before it reached half way down the precipice. But Jonathan inſiſts, it was puſhed down by ſome divine power. Moreover, if this ſcarlet tongue turned white, which they ſay was generally the caſe, they looked upon that as a happy omen; and thence conjectured, their ſins were forgiven; according to that, Iſa. 1. 18, *though your ſins be as ſcarlet, they ſhall be as white as ſnow.* But theſe things are either falſe, or doubtleſs uncertain, which borders upon falſehood. Others therefore are of opinion, that it was let looſe in the wilderneſs, to feed where it liſted: and Bochart proves, that both the ancient Greeks and Romans had animals conſecrated to God, which were called ἀφιταξῶα, *animals let looſe*, and the words of the text favour this. v. 22, *and he ſhall let go the goat in the wilderneſs.*

The cere-monies of that day reſpected Chriſt.

LVIII. Let us now ſearch into the myſtical meaning of all this. That ſolemn day repreſents to us Chriſt's death, reſurrection and aſcenſion into heaven; and principally, our reconciliation with God, in virtue of his ſatisfaction and interceſſion. Aaron, we ſee, performed thoſe ſacred rites in linen garments,

of leſs value indeed, yet white and very pure. This was to repreſent Chriſt's humiliation, which was never lower, than when he was moſt engaged in making atonement for our ſins: and likewiſe ſhewed his moſt holy purity, unſtained with the ſpot of the leaſt ſin. In this reſpect, our Lord is certainly greater than Aaron, and all the other High-Prieſts; becauſe he ſtood in need of no offering for his own ſins, for he had no ſins, on account of which an offering was neceſſary, Heb. 7. 26, 27. When the Iſraelites ſaw Aaron firſt offering for his own ſins, they might thence eaſily conclude *the weakneſs and unprofitableneſs* of that earthly prieſthood. For what real good could that prieſt do the people, who, by a ſolemn expiation, publicly declared, that he himſelf, together with the people, was in the number of the guilty? But our Lord Jeſus, having no occaſion to offer for himſelf, gave himſelf, as is evident, out of pure love for his people.

The goat typified his humiliation.

LIX. Chriſt, who is frequently in other places called the lamb, is repreſented here by the emblem of *a goat*. For, as on account of his meekneſs, patience, and holineſs, he merits to be called the lamb; ſo on account of our ſins, which as ſurety he undertook for, and of his coming in the likeneſs of ſinful fleſh, *Rom.* 8. 3, he is typified by the ſymbol of a vile and wanton goat. That goat was given to *Aaron* by the people; Chriſt was given to men by God: yet what he offered, namely his human nature, he took from men, being raiſed up by God *from the midſt of his brethren*, *Deut.* 18. 15. Chriſt was bought with thirty pieces of ſilver, which were taken from the treaſury, in order, it ſeems, to be an expiation for the whole people. Both the goats were preſented to the Lord at the door of the Tabernacle of the Congregation. Chriſt willingly preſented himſelf to God; ſaying *lo! I come: I delight to do thy will, O my God*, *Pſ.* 40. 7, 8: and his offering was made in the view of the whole church, and at the inſtigation of

of thoſe, who were the principal men of the tabernacle. The goat, which by lot fell to Jehovah, was ſlain. But as divine providence alone undoubtedly orders the diſpoſal of the lot, Prov. 16. 33. So Chriſt alſo was delivered to death, by the *determinate counſel of God*, Acts 2. 23. Acts 4. 28. The ſlain goat was burnt in the ſacred fire. Chriſt, in like manner, was ſcorched and burnt, both by the fire of the divine wrath, kindled againſt our ſins, for which he undertook to ſuffer, and by the flames of his own love for us, and of his zeal for the glory of God. The burning of the fleſh and ſkin of this goat was performed without the camp: Chriſt alſo ſuffered without the gate; and we are likewiſe to go out to him without the camp, bearing his reproach, Heb. 13. 11, 12, 13: namely, we are courageouſly to bear it, if, for the ſake of Chriſt, we are expoſed to loſe the advantages of this world. Thus Chriſt's *humiliation* was typified by this *goat*.

Aaron's entering the ſanctuary, his exaltation.

LX. But let us alſo take a view of a type of his *exaltation*. Aaron entered into the ſanctuary with the blood of the goat, which was given by and for the people. Chriſt, having made an offering for our ſins, entered into heaven, and *ſat down on the right hand of the majeſty on high*, Heb. 1. 3. Aaron entered within the vail with the cenſer and incenſe. Chriſt aſcended into heaven, *to appear and intercede there in the preſence of God for us*, Heb. 9. 24. And there was no entrance poſſible for Aaron without the blood of the expiatory ſacrifice: neither did Chriſt enter into the Holy place without blood; blood, I ſay, not of goats or bulls, but his own, whereby he obtained eternal redemption for us, Heb. 9. 12. Nor is there any other way, by which we can enter into the ſanctuary, but by the blood of Chriſt, whereby he hath conſecrated for us a new and living way thereto, Heb. 10. 19, 20. The vail, which gave way to the Prieſt, who was to repreſent the atonement made, returned to its former place and uſe, when he went

out again; becauſe, an expiation was made for ſin not in reality, but in figure only, Heb. 10. 4. But when Chriſt was to enter into the heavenly ſanctuary the vail not only yielded to him for a time, but was rent by the hand of God, Mat. 27. 50, 51, having obtained a redemption of eternal efficacy and value. The blood of the goat was to be ſprinkled on and before the mercy-ſeat; and ſo that blood remained in the holy of holies. Chriſt appears always in heaven with his blood, which is the *blood of ſprinkling ſpeaking better things than that of Abel*, Heb. 12. 24. Hence it is, that John ſaw before the throne *a lamb ſtanding, as if it had been ſlain*, Rev. 5. 6. For, though Chriſt was once dead and liveth for evermore, Rev. 1. 18; yet he is repreſented in heaven as ſlain, on account of the virtue and efficacy of his death, which is ever freſh. Nor is the interceſſion of Chriſt any thing elſe, but a continual repreſentation of his merits and death before his Father. But that an expiation was to be made by blood for the holy place itſelf, and for the tabernacle of the congregation, ſignifies, that God's indwelling in the ſinner man cannot be in a holy manner, without the ſacrifice and blood of Chriſt; and that heaven itſelf would be polluted, if, which is impoſſible, ſinners were to be admitted there without an expiation. Thus Paul affirms, Heb. 9. 23, *the heavenly things are purified with better ſacrifices.* Not that there is any impurity in heaven, but that it is not conſiſtent with the divine holineſs to admit ſinners, unexpiated by the blood of Chriſt, into the communion or participation of his glory, nor for him to dwell in them. These things concerning the firſt goat are ſufficiently evident.

The myſtery of the ſcape-goat.

LXI. There is greater difficulty about the myſtery of the ſcape-goat: concerning which we may modeſtly propoſe, what we imagine comes neareſt the truth without prejudice to any. And here I find two different opinions among divines, that deſerve our conſideration

conſideration. For, in is not worth while, to trouble ourſelves, in refuting the opinion of thoſe who, by the ſcape-goat, underſtand Barabbas or Antichriſt; tho' Cornelius a Lapide ridiculouſly ſays, that ſuch *ſpeak more diſtinctly and pertinently*, than others concerning *this figurative repreſentation.* But ſome learned men think, that, by the ſcape-goat, the rebellious Jews were prefigured: others will have it to be a type of Chriſt.

Applied by ſome to the rebellious Jews.

LXII. The former ſpeak to this purpoſe. Whereas the ſending the goat away into the wilderneſs, was done after the purification of the tabernacle, and it did not fall unto the Lord by lot; ſo the diſobedient people, and not the mediator of the teſtament, ſeems to be ſet forth by the baniſhed goat. For, the wicked are called goats, Mat. 25. 33. They controverted Chriſt's right of *acceſs to God.* The determination between both was made by a divine lot. Chriſt, by his blood, was introduced into the heavenly ſanctuary: over the others hung that curſe in Deut. 29. 21, *and Jehovah ſhall ſeparate him unto evil out of all the tribes of Iſrael.* Are not alſo the Jews ſent away and diſperſed among the nations? They are given up to Azazel, or, according to the ancient rabbins, they are fallen as a portion to *Sammael* (for the Serpent may eat the *duſt*, Gen. 3. 14.) In a word, they are given up to the power of the devil. *And how juſtly are the veſſels of wrath, ſaid to* BEAR THE SINS OF THE FAITHFUL PEOPLE, *is evident. For tho' there is no procuring cauſe of juſtification in them, yet in them the ſeverity of God is ſeen; thus all the blood ſhed from the beginning of the world, and ſo every ſin, at any time committed, is avenged.* FOR THEY, WHO REFUSE TO CONFESS THEIR OWN SINS, *in order to ſubmit to the juſtice of God, make the ſins of all others their own.* What is ſaid of the goat to be ſent away, namely, its being to be *preſented before the Lord to make an atonement*, ſignifies, that they alſo, as ſanctified in the root, *are preſented to God by Chriſt the Prieſt*, that even from

from them may arise a *holy seed*, *Isa.* 6. 13, and children of the promise. In a word, that the time shall come, when all Israel shall be saved, and at last be expiated by Christ the Priest, *Rom.* 11. 26, 27.

This foreign to the appointment and design of that day.

LXIII. It always did, and still does, appear strange to me, after the closest and most solicitous meditation, that learned men could seriously give into such idle imaginations; than which I apprehend nothing could be spoken more foreign to the mystery of this ceremony; because it is altogether inconsistent with the end and sacred intention of this day. For, who can think it probable, that, on the solemn day of propitiation, which was set apart, for making an atonement for all the sins of the whole people, the rejection of the same people should be so solemnly inculcated by an anniversary symbol? The whole people fast, afflict their souls, confess their sins, pray for the forgiveness of them: the High Priest is wholly taken up in procuring an expiation: God promises TO THE WHOLE CONGREGATION OF ISRAEL; YE SHALL BE CLEANSED FROM ALL YOUR SINS BEFORE JEHOVAH. Can we believe, that, at the same time, and by the very same sacred rites, the High-Priest and the believers among the people, should be commanded to lay their sins by direful ceremonies on the goat, representing the far greatest part of their brethren according to the flesh, in order to be punished in them, by a most severe instance of a divine curse; the like to which was never afterwards seen among men? I allow, that the punishment of the rebellious Israelites was foretold in awful prophesies: nor would I deny, that there were some Mosaic institutions, which prefigured that punishment. But at that time when the typical expiation of all Israel from all their sins was to be procured by those rites, it appears to me of all things the most improbable, that, at the same time, and by the very same ceremonies, the dreadful curse of God for the sins of all, which could not be separated from the imposition of sin was represented as resting on the

the greateſt part of Iſrael, and that according to the imprecation of the expiating Prieſt, and of believers who prayed for expiation. I know, it is ſaid, that *the godly, who were mixed with the ungodly among this people, might have the conſolation of beholding, on this day, a ſign, or token of their happier lot beyond the diſobedient.* But none, I imagine, will deny, that even this conſideration muſt have yielded the greateſt grief, which would have been an exceeding damp to the joy they had conceived from the pardon of their ſins; and that the pious would rather intercede in behalf of the periſhing, than lay their own ſins upon them with an imprecation. Certainly, Jeſus himſelf deplored, with bitter tears, the impending deſtruction of the moſt abandoned city. And Paul calls not only his conſcience, but alſo Chriſt and the Holy Spirit to witneſs, that he had great grief and continual anguiſh of heart, when ever he reflected on the deplorable ſtate of his brethren, according to the fleſh; and was ſo far from wiſhing to make them a curſe for himſelf, by the impoſition of his ſins, that he rather wiſhed himſelf ſeparated from Chriſt, to become a curſe for them, Rom. 9. 1, 2, 3.

LXIV. Moreover, as the interpretation, we are now examining, is foreign to the end and intention of that day, ſo almoſt all the ceremonies, that were then uſed, ſtrongly diſſuade us from it. 1ſt. Aaron was commanded to receive both goats from the congregation of the children of Iſrael, and that *for ſin*, that is to expiate and take away ſin, *v.* 5. *But the goat, which was given by the people, ſhews that what was from them, is offered for them:* as theſe learned men themſelves ſpeak very juſtly. If that be true of the one goat, why may it not be ſaid of the other, even that it repreſented it's being from the people, in order to take away ſin? For, ſo far both are on a level. Both being from the people; both bought at the common expence; both of them for ſin: thus far there was no diſtinction in the types. What can then conſtrain

Almoſt all the rites are againſt it.

conſtrain us to imagine, there was ſo great a difference in the ſignification: Is it conſonant to reaſon, that what was appointed to repreſent their eternal curſe, was bought at their expence; that is, with their conſent and approbation? And was the rebellious nation of the Jews given to the reſt *for ſin*, that, in this reſpect, they might be joined together with the Lord Chriſt? Be it far, ſays the learned perſon, they ſhould thus be joined along with Chriſt, *for whoſe honour we are too much concerned, to ſpeak ſo impertinently*. We are thankful to God, that he ſpeaks ſo far piouſly. But he denies, that one of the goats was taken for ſin. He ſays *that is aſſerted of both which is true only of one. Before the lot diſtinguiſhed them that could be affirmed collectively of both, which after the lot, was to be the caſe only of one.* But I think we are by no means to depart from the plain meaning of the words; nor to underſtand only of one, what is affirmed of both. Tho' we are to underſtand with ſome difference, what the following words of the law intimate: namely, both goats were for ſin, which the law expreſsly affirms; yet with this difference: the one was ſin, becauſe it was ſlain for ſin; the other, becauſe by bearing the ſins of the people, it took them away. To ſum up all in a word, the whole of this ſacred expiation conſiſted of two parts: firſt, the ſlaying the one goat, whoſe blood was ſhed to expiate the ſins of the people: and then the ſending away the other goat, which took away the ſins which were laid upon it, by virtue of the ſacrifice juſt offered. Both therefore concurred, in their place and order, to the ſolemn atonement.

LXV. *Secondly.* Aaron was commanded to preſent both before Jehovah at the door of the tabernacle of the congregation, *v.* 7. By which both were declared to be equally devoted to God. Without all controverſy Aaron is here a figure of Chriſt as Prieſt; the goat to be ſlain, ſignified Chriſt as the ſacrifice. For he preſented himſelf to God, when *he went up to Jeruſalem, that*

all things, that are written by the prophets concerning Son of man, might be accompliſhed, Luke 18. 31. t how did our High Prieſt, when he was about make an atonement, at the ſame time preſent fore God the rebellious Jews, who were to be given to the devil? To ſay, that they were preſented fore God, ſo far as they were ſanctified in the root, were to be the Fathers of the Sons of the pro-ſe, is quite from the purpoſe. For the rebellious ws, conſigned to the devil, are to be wholly diſtin-iſhed from the holy root, from which thoſe dege-rate branches took their riſe, and from the children the promiſe, who were to deſcend from them, in eir appointed time. *Theſe*, certainly, the Prieſt daily eſented to God in the names of the twelve tribes, hich he wore on his breaſt: the very ſame he alſo w preſented to God, tho' without that ſymbol. t it cannot be explained, how the High-Prieſt, when aking atonement, could preſent *thoſe* to God, if by is goat they were preſented, as the portion of the rpent.

LXVI. 3dly, After both the goats, which were rchaſed for God at the common expence of the hole people, were conſecrated to God, by bringing em before Jehovah, to the door of the tabernacle of e congregation, Aaron was commanded to find out lot, which was for JEHOVAH, and which for AZA-L, becauſe this was unknown both to the people, and e Prieſt, till the lot determined it. But it ſcarce dmits of a favourable meaning, if that, which fell Azazel, was the figure of the rebellious Jews. For, at ſortition, or deciſion by lot, muſt be referred ther to the figure, or to the thing repreſented. hat it cannot to the thing repreſented is plain. For e Iſraelites neither ought, nor could have any doubt, hich ſhould fall to the devil, Chriſt or the rebellious ews, ſo there was no need to make a trial of it by t. What pious ears would not be offended, to ear any perſon aſſert, that the High Prieſt, at the command

command of God, caſt lots between Chriſt and
rebellious Jews, whether he or they ſhould be offe
to the Lord? I imagine none will contend with
on this point. Tho' the wicked Jews had a cont
verſy with Chriſt concerning the prieſthood, yet it
not proper for that to be decided by lot, but, as
really done, by a demonſtration from the ſacred w
ings. It therefore follows, that the caſting of lots h
regarded the goats themſelves, ſince it was unkno
what each of them was to prefigure. Moreover,
both were purchaſed at the common expence, for
benefit of the whole people of Iſrael, and conſecra
to the ſervice of God; neither the one nor the ot
ſeems adapted ſymbolically to repreſent thoſe,
were to be given up to the devil. For tho' the g
fell by lot to Azazel, yet it ceaſed not to be the Lor
The very learned Friſmuthus ſpeaks to the purp
de hirco Emiſſar. Diſſert. 2. §. 14. *We muſt not th
that the former goat alone was conſecrated to God. Fo
both were uſually preſented before him, it is evident,
the goat, on which the lot fell for Azazel, was alſo
Lord's as even R. Nachman has granted. But
the one, on which the lot fell for the Lord, did peculi
and by ſpecial right become the Lord's, was becauſe
was ſlain upon the altar. Such a ſacrifice offered in bon
of God is called, in the Hebrew phraſeology, the bread
God, Lev. 21 6. Which appellation could not be gr
to the other, that was to be ſent to Azazel, it h
appointed to be ſeparated from the flock, and carried
remote places, to be expoſed, perhaps, to the teeth
wild beaſts.* The goat therefore, which is, and,
the whole ceremony, remains conſecrated to G
ſeems not adapted to be allotted for a ſmybol
thoſe who on all accounts were to be the ſlaves
the devil.

LXVII. 4thly. A ſtrong argument may be tak
likewiſe from the impoſition of the hands of t
Prieſt, and of the ſins of Iſrael, with thoſe prayers

e High Prieſt and applauſe of the people, we
entioned, Sect. 48. which are very eaſily applied
Chriſt, when he bore, according to his own
d his Father's will, and the wiſhes of all the
dly, the ſins of the whole myſtical Iſrael. And if
y thing was to be repreſented to the Jews, on
e day of expiation, certainly this was the thing,
hich is the alone foundation of a true expiation.
t very difficultly, nay indeed in my judgment, on
account, can that which is ſignified, in the ſacred
remonies, by the impoſition of hands and of ſins,
referred to the rebellious Jews, whom the faithful
aelites never conſtituted to ſtand in their room and
ad. Do they, the moſt abandoned of mankind,
o pleaſe not God, and are contrary to all men, 1 *Theſſ.*
15, bear the iniquities of all Iſrael, laid upon
em by the Prieſt, into an uninhabited land, carry-
g them far away from Iſrael? Why do we yield ſo
uch to that moſt peſtilent ſect the Socinians, as to
to overturn an argument for the ſatisfaction of
hriſt, hitherto happily defended from this rite, by
is extravagant fiction.

LXVIII. In fine, who can digeſt ſo hard a ſaying? IT PPEARS, HOW JUSTLY THE VESSELS OF WRATH AY BE SAID TO BEAR THE SINS OF THE FAITHUL. Which of the prophets or apoſtles ever ſaid ſo? this to ſpeak with the Scriptures? Who has to is day ever heard, that THOSE MAKE ALL THE NS OF ALL MEN THEIR OWN, WHO REFUSE TO ONFESS THEIR OWN? or, that ALL THE SINS EVER OMMITTED, ARE AVENGED ON THE REBELLIOUS EWS? This is an imputation of ſin, altogether new nd unknown in the ſchools of divines. Certainly, ur modeſty forbids us to diſpute againſt that right f God, whereby he puniſhes the ſins of parents in heir children, and poſterity, which he himſelf, ſuch s his clemency, uſually confines to the third and ourth generation of thoſe that hate him. Nor is it awful for us to deny, that the ſeverity of God's anger may

Nor can the Jews be ſaid to bear the ſins of the faithful, as the goat typically bore them.

may at times burn to a farther degree, if the ſins a
above meaſure atrocious; and poſterity ſhall, for
long ſeries, not only equal, but even exceed the
anceſtors in wickedneſs. God was pleaſed to give
an example of this in the wicked Jews, accordi
to that threatening prophecy of Chriſt, Mat. 23.
Luke 11. 50. *So that from this inſtance his wra
might be ſeen, burning from the beginning of the wo
againſt hypocrites, enemies of righteouſneſs, and murderer*
as the learned perſon very well ſpeaks elſewhe
But, that *all the ſins of all men are puniſhed in ſo
one perſon or people*, I don't remember, that I ever re
or heard till now: neither that *the wicked bear
ſins of the faithful.* I know that, when God,
pathetic language, Iſa. 43. 3, 4, commends his lo
towards Iſrael, he declares, that he gave the Egy
tians, Ethiopians and Sabeans for their ranſom, a
other men and people for their life. But, as our Cal
judiciouſly obſerves, the prophet borrowed that w
of ſpeaking from the common method of men, as
he had ſaid, "the Egyptians, Ethiopians and Sabea
"have been ſubſtituted for thee, and, as it we
"by way of exchange, forced to undergo th
"deſtruction, which was hanging over thee: fo
"that I might ſave thee, I have deſtroyed them; a
"turned againſt them the power of the enemy, th
"was ready to fall upon thee." Or, to return
the learned perſon's own words: *the meaning of th
paſſage is; ſuch is my eſteem for thee, that I am to bri
to nought the greateſt and moſt flouriſhing empires of
world, in order to relieve and comfort thee.* Th
certainly, is quite different from bearing the ſins
the faithful, as was typically done by the goat.

ע Sometimes denotes an inſtrument.

LXIX. It is with joy we learn from Paul, that t
time will come, when all Iſrael ſhall be ſaved, aft
the fulneſs of the Gentiles is come in. But we thin
this cannot be inferred from theſe words, *the ſcap
goat ſhall be preſented alive before Jehovah* לכפר עליו
make an atonement with it. The learned perſo
themſelv

emſelves teach us that ב ſometimes ſignifies an *ſtrument*, as Gen. 27. 40. Deut. 13. 3. And why ot here? That the meaning ſhould be, *to make an nement with* or *by it*. We ſhall preſently ſhew, how is is done by the live goat.

LXX. Others therefore, and, if I can form any dgment, to better purpoſe, affirm, that this ſcape-at, no leſs than that which was killed, was a type Chriſt. But theſe again run into different ſentiments. me maintain, that here are repreſented the two tures of Chriſt, the human, to be expoſed to miſery d torment; the other the divine, as being paſſible, to remain free and to live for ever; hich *Cornelius a Lapide* relates, was the opinion of eodoret, *Iſychius* and *Cyril*. Others ſay, that the wofold ſtate of Chriſt, before and after his reſurrection as here ſet forth. Thus the ſlain goat was the pe of Chriſt, lifted upon the croſs, but that ſent way alive, of the ſame Chriſt, raiſed from the dead, nd living for evermore. Of this opinion, after *guſtine* and *Procopius* were *Bochart* and other elebrated divines. Yet two things ſeem very much oppoſe this ſentiment: 1ſt. That the ſins of *Iſrael* ere laid upon the live goat: but Chriſt roſe from the ead and entered into glory *without ſin*, Heb. 9. 28. dly. That the ſame goat, as loaded with ſin, was ccounted unclean, ſo that the perſon who conveyed into the wilderneſs, ſtood in need of cleanſing, v. 6. But no uncleanneſs can ſo much as be conceived o be in Chriſt after his reſurrection.

More probable its being a type alſo of Chriſt.

Not as riſen from the dead.

LXXI. Others therefore, to whom I readily ield, imagine that a twofold relation of Chriſt the nediator is ſignified; the one to God the judge to whom ſatisfaction was to be made by the merit of is death; the other, to the devil his enemy, with whom he was to encounter by the efficacy of his life. With reſpect to the former, the goat, to be ſlain, fell o God: in the latter reſpect, the live goat fell to Azazel. Let us add, that, in the ſlain goat, a true expiation

But as encountering with the devil, and taking away ſin.

expiation of ſin was repreſented, which is performe
by ſhedding of blood and undergoing puniſhment
but in the other, the effect of this expiation; namel
the removing and taking away of ſin, by the bearin
it away ſo far as never to come into the ſight of G
againſt us. And this ſeems to be the reaſon of t
order, why, after ſlaying the former goat, ſins we
laid on the other, to be carried a great way o
Becauſe there could be no taking away of ſin *with*
ſhedding of blood. Both indeed was done in the ordina
ſacrifices: but, becauſe the latter was not ſo evide
in the other ſacrifices, God was pleaſed to ſet it for
by a peculiar ſymbol in this ſolemn feſtival, for t
greater conſolation of his people. And thus t
riches of the divine goodneſs and wiſdom manifeſt
appear, when he laid before the eyes of his peop
by different types, all the relations of Chriſt t
redeemer, which could not be diſtinctly exhibited
one ſingle piece or picture.

The analogy of both.

LXXII. But let us more particularly illuſtra
the analogy. 1ſt. The ſins of Iſrael were laid
this goat that he might bear them. Chriſt true
bears and by bearing takes away the ſins of t
whole world. And as *Aaron* laid both his hands
the head of the goat, ſo the hand of God lay ve
heavy and grievous on our ſurety. 2dly. This go
was appointed by lot for *Azazel*: not that this bru
creature, which was conſecrated to God, might
offered to the evil ſpirit, but expoſed to be torment
by the devil, who very much reſides in ſolitary place
Mat. 12. 43. Now the firſt promiſe ſhews that Chri
alſo, by the divine will, was to be given up to t
Serpent, who deceived Eve, *Gen.* 3. 15, *thou ſh*
bruiſe his heel. And Chriſt himſelf ſays, *John* 1
30, 31. *The prince of this world cometh, and ha*
nothing in me, but that the world may know, that I lo
the Father; and as the Father gave me commandme
even ſo I do. That is, "the devil, indeed, has n
"right in me, who am, and as I am, perfectly hol
"no

nor can he ever prevail againſt me: yet he is come out to combat with me to vex and even to ſlay me, becauſe I have interpoſed in the room of thoſe who deſerve death. But I go out chearfully to meet him; to the end, my obedience and love to my Father may appear to all the world." 3dly. e goat was to be ſent to a wilderneſs, and a land inhabited: and ſuch was the whole world, ſuch, ove all was Judea, when Chriſt came to ſuffer re. Scarce any harveſt of faith, truth and piety s to be found there; nothing but unfruitfulneſs, ry where the thiſtle and prickly thorn aroſe. And y may we not apply to this, what Matthew relates cerning Chriſt, when he was carried by the Spirit o the wilderneſs, there to be tempted by the devil? at. 4. 1. For the wilderneſs, into which the goat s driven could not leſs typify the wilderneſs in ich Chriſt was tempted, than the wood on which e ſerpent was raiſed, typified the wood, on which riſt was lifted up. 4thly. The hand of a fit man, which the goat was ſent away (which, by a nſtant tradition of the Jews, might b. done as well a ſtranger as by an Iſraelite) ſeems to denote the wer of thoſe, who roſe up againſt Chriſt, namely, *Gentiles and people of Iſrael*, Acts 4. 27. and above , Pilate, who had cauſed Chriſt to be carried thout the gate, loaded with the croſs, the ſymbol a curſe, when he was to encounter with the devil the laſt time.

LXXIII. I acknowledge I have learned theſe ings, partly from † TURRETIN, partly from COCCEIUS Turretin Cocceius Momma quoted.

† Turretin concludes, § 3, with theſe words, But as I formerly d, it ſeems to be more ſimple, that the two goats ſignify thing but the perfect expiation, which Chriſt made, who not ly bore our ſins in his death, but took them away by his ſurrection; not only ſatisfied by the offering of himſelf, but demonſtrated

COCCEIUS himſelf; the former explains this opinio
in a large diſcourſe, and with cogency and ſucceſs d
fends the argument deduced from it, for the ſatisfa
tion of Chriſt againſt the Socinians de verit. ſatisfa
Chriſti, P. 3. §. 22. 23. But the words of the lat
in Comment. ad. Heb. c. 9. §. 25 Seq. as far at le
as they are to our purpoſe, very well deſerve to
inſerted here. He ſays, "it is evident from Ezek.
" 35, That Chriſt was to come to Iſrael, when Iſ
" was, as it were, *in the wilderneſs*, but that was wh
" Judea was a Roman province, and had a Rom
" governor; for then it was a part of the wilder
" of the people. And it is plain enough that by
" DRAGON. Rev. 12. is repreſented the Roman peo
" He made himſelf ready to devour Chriſt, as ſo
" as he was born. Moreover *the firſt promiſe decla*
" Gen. 3. 17. THAT CHRIST WAS TO BE GIV
" UP INTO THE HANDS OF THE DEVIL, *who decei*
" *Eve under the appearance of a Serpent. The Je*
" *aſcribe this to Sammael.* As therefore the ſlaying
" the one goat repreſents the death of Chriſt,
" the ſhedding of his blood: SO THE SENDING
" WAY OF THE OTHER GOAT INTO A PLACE U
" CULTIVATED AND DESERT, DENOTES THE
" LIVERING OF CHRIST INTO THE HANDS OF T
" DEVIL, WHO HAS THE POWER OF DEATH, IN
" DER TO VEX AND DISQUIET HIM; *and that by*
" *hands of ſinners, and of ſuch men, to whom the land*
" *ſubject, like the reſt of the wilderneſs of the people*
" *a part thereof. That this was done by the appointment*
" *will of God, Chriſt himſelf declares*, John 14. 30,
" *As if he ſhould ſay; the prince of this world who*
" *not*

demonſtrated the perfection and truth of his ſatisfaction by
diſcharge, whereby we are aſſured that our ſins, being tranſla
from us and laid above him, are carried away, ſo that the
now no condemnation to them who are in Chriſt Jeſus Rom. 8
and that of Paul is fulfilled; that he was delivered for
offences and raiſed again for our juſtification, Rom. 4. 25.

in me, is come to exerciſe his cruelty upon me; which will happen, to the end that my obedience may appear to the world. We have therefore a figure of a twofold delivering up of Chriſt. Firſt, of that, by which he delivered up himſelf, as Prieſt. Secondly, of that, by which he was given up into the hands of ſinners, or the Gentiles." Thus far Cocceius. To the like purpoſe, the very learned Momma, Oeconom. Temp. T. 1. lib. 1. c. 11. §. 36. Seq. Where after explaining the ſame opinion with neatneſs and elegance, and proving it from Scripture, he then ſubjoins: *we might reſt contented with theſe things, and proceed to others.* Let therefore none be offended, that being ſatisfied with theſe things, which exhibit a doctrine ſound and certain, I paſs over other things, in which I find neither that ſoundneſs, nor that certainty.

A degreſſion concerning Mr. Waeyen.

LXXIV. Very lately were publiſhed the *Varia ſacra* of the very famous John Van der Waeyen, in which are two diſſertations concerning the goat Azazel; the former of which is principally levelled at me. But I would neither have my reader, nor the illuſtrious author ignorant, how much I have profited by the peruſal of that diſſertation. By it I was really brought under a kind of neceſſity, to conſider more accurately the whole of this ſubject. Which I have alſo endeavoured to do with a mind ſo free from, and diveſted of, all prejudices, as if I had never written any thing on the point before. Nor do I conceal, that from thence I had an opportunity to explain ſome things more clearly, others alſo more diſtinctly, and to ſet a keener edge on my arguments, than I had done in the former editions of this book. On that account therefore, if he will accept of it, I return him my thanks. But then he muſt ſuffer me to ſay, that I have not found reaſons cogent enough in his diſſertation to render his opinion more probable, or mine leſs ſo. While he oppoſes my ſentiment, and ſeems to charge it with many inconveniencies, he oppoſes what Dr. Cocceius himſelf has dexterouſly explained, and con-

firmed by Scripture teſtimonies, and, as far as I know never condemned or diſapproved; tho' he ſuperadde another opinion. But I could never yet think probable, that one and the ſame ceremony ſhou ſignify things ſo very remote from one another. for my particular, I leave the entire deciſion of t controverſy with the equitable reader; who, if he not wiſer than us both, may profit by our writing But as to the manner, in which the illuſtrious perſ manages the diſpute, I imagine, I have very weigh grounds of complaint. Whoever happens to ent the liſts with him, contends indeed on unequal term While he thinks, he may ſay what he will again others, he gives no quarter to any expreſſion of h opponent, if it has but the leaſt appearance of harſhn in it; and aſſuming to himſelf, what is the pre gative of God alone, canvaſſes not only the hea and inmoſt principles of the thoughts, but alſo bold pronounces what ſentence upon them, he thin proper. Indeed, I ſhould appear ridiculous, was ſeriouſly to ward off from myſelf the grudge conceiv againſt Cocceius, as the origin and the cauſe of t diſſention. Every page in my book ſhews m eſteem for that celebrated perſon. And tho' I cann aſſent to him in every particular with an impli faith, yet I never once dreamed of charging him wi hereſy: much leſs in this controverſy, where t diſpute is not ſo much about a doctrinal point, about the myſtical ſignification of ſome Moſ inſtitutions, without any detriment to our comm faith. In which kind of ſubjects if I may not allowed, for John Vander Waeyen, the liberty diſſent, in what pray ſhall I be allowed it? But will ſuffer no mortal ever to deprive me of th liberty. But, good ſir, whenever I am to diſpute, deſire my method of writing may be as different fro yours as poſſible. While your language breath nothing but harſhneſs, mine ſhall be all mildneſs. in this diſpute I have ſtruck out every word, th

nd but the leaſt tendency to harſhneſs, and ſubſti-uted ſofter. And let this ſuffice, by way of ſpeci-men, concerning the types.

CHAP. VII.

Of the Sacraments of Grace down to Abraham.

The covenant of grace under all œconomies not without its ſacraments.

WE have explained with what wiſdom and condeſcenſion, God ſaw it proper to confirm nd ſeal the promiſes of his covenants by certain cred ſymbols. As he did this under the covenant of orks, ſo eſpecially he was likewiſe pleaſed to do the me upon introducing the covenant of grace. To hich, under whatever œconomy it ſtood, he ap-ended, as it were, certain peculiar ſigns and ſeals, hich the church has, now for many ages paſt, been cuſtomed to call SACRAMENTS. In ſome of the pes, which we have already explained, and in others the like nature, there was alſo, indeed, ſomething cramental; as they prefigured the Meſſiah and the iritual benefits he was to procure for his people: et more eſpecially we call by the name of ſacraments, oſe things, which were given by God to man, to be als of his covenant, or earneſts and pledges of his vour.

And theſe variouſly differing.

II. And theſe again were, indeed, very different; onſiſting either in things NATURAL, on which God ſcribed that character in order to be vouchers and als of his teſtaments. To which Calvin refers oah's ark, Inſtit. lib. 4. c. 14. §. 18. Or in things IRACULOUS; ſuch as the manna, which was rained own from heaven, and the water iſſuing out of the ock, which conſtituted the miraculous meat and rink of the Iſraelites in the wilderneſs: or in certain EREMONIES, and ſacred rites, inſtituted by God to epreſent ſpiritual things. Some were alſo *extraor-*

dinary, in favour of ſome certain perſons, and but a ſhort continuance. Others, *ordinary*, given for the uſe of the whole church, and not to ceaſe but with that particular œconomy of the covenant. And hence it is, that in reckoning up the ſacraments of the Old Teſtament, divines are not agreed; for ſome take the term in a larger extent, and others in a more reſtricted ſenſe. We are not inclined to confine ourſelves within too narrow bounds: but ſhall freely and calmly conſider, according to our capacity, what has any relation to a ſacrament, in every period of time.

The ejection out of paradiſe not to be reckoned among them.

III. Some would have the firſt ſacrament of the covenant of grace to be the *ejection of man out of paradiſe*, and blocking up his acceſs to the tree of life leſt he ſhould put forth his hand and eat of it, thinking that he ſhould thereby obtain eternal life. For man, being deprived of this ſacrament of works, was, at the ſame time, given to know, that righteouſneſs was to be ſought for from another covenant, and thus he was led by the hand from the covenant of works to the covenant of Grace. But we cannot be ſatisfied with theſe things. 1ſt, Becauſe man's ejection out of paradiſe, and excluſion from the tree of life were the effects of the divine wrath and vengeance againſt his ſin, as appears from that truly holy but ſtinging irony; *behold the man is become as one of us.* But the inſtitution of a ſacrament is an act of the higheſt goodneſs and mercy. We deny not, that man was already received into favour, and had the hope of eternal life: nevertheleſs, ſome things were inflicted upon him becauſe of his tranſgreſſion, that he might by his loſs, experience the direful nature of ſin and God's hatred of it. Among theſe was the igno minious ejection out of paradiſe. It was an inſtance of grace and favour, that God placed him in paradiſe immediately upon his creation, but of wrath, that he turned him out, when he had ſinned. 2dly, This ejection doubtleſs declared, that man could not now obtain

btain Salvation by the covenant of works, and that e, who was deprived of the thing ſignified, was nworthy to uſe and enjoy the ſign; and that it was in ain, and to no purpoſe, for him to pleaſe himſelf ith the thoughts of it. But it by no means ſhewed, hat there was another covenant, by which righteouſ-eſs could either be ſought for, or obtained. Adam as to know, and he did know this elſewhere. 3dly, very thing, upon the ſuppoſition of the promiſe of he covenant of grace, that, by convincing man of is own impotency, leads him to that covenant, is ot to be eſteemed a ſacrament of it. For then every emonſtration of God's wrath from heaven againſt nners, and every ſign, which is proper to give us an timation of the curſe of the covenant of works, in word, every chaſtiſement, as all theſe are appointed bring the elect to Chriſt, ſhould be called ſacra-ents of the covenant of grace.

IV. According to my judgment, the learned have uch more probably ranged them in this manner: hat God firſt of all dealt with fallen Adam about craments; that is, when the aprons of fig-leaves, hich man ſewed together, were not at all ſufficient cover the ſhame of his nakedneſs, he himſelf loathed Adam and his wife with coats of ſkins, Gen. . 21. And it is very probable, theſe were the ſkins f thoſe beaſts, which were ſlain for ſacrifices. But t is a vain controverſy, which ſome make about the atter of thoſe garments: ſince the Hebrew word y is never uſed in ſcripture to ſignify any thing, but he outward ſkin of animals. And as this is the moſt mple and plain, ſo it is the moſt ancient kind of loathing. See Job 31. 20. Prov. 27. 26. Hence he ancient heroes among the Greeks were cloathed ith the ſkins of a wild boar, or a tyger, or a lion, r the ſkin of the Lybean bear, or the ſkin worn by he Bacchæ or female Prieſts of Bacchus, which was hat of a fox. And who now is ignorant, that the progenitors of the Romans were cloathed with ſkins, and

The coats of ſkins, which God gave to man, are much better reckoned among theſe.

and were of a rude diſpoſition of mind. See Voſſius de Idololatria. lib. 3. cap. 70. It is a curious obſervation of Mr. Cloppenburg, Schola Sacrificiorum, 12. Here we may ſee the original of that law Lev. 7, 8, by which the ſkin of any man's burnt offering is appropriated to the Prieſt, who offers it. And who will deny, that God's cloathing our firſt parents was a ſymbolical act? Do not Chriſt's own words very clearly allude to this? Rev. 3. 18. *counſel thee, to buy of me white raiment, that thou may be cloathed, and that the ſhame of thy nakedneſs do not appear.* Compare Joh. Henrici Urſini Analecta, lib. cap. 15.

The myſtery of theſe things.

V. The myſtical ſimilitude of theſe things is this. 1ſt, As that cloathing, which man contrived for himſelf, could not cover him, ſo as to appear before the eyes of God. In like manner, nothing, that any ſinner can work or toil by his own induſtry, or wiſdom falſely ſo called, can produce any thing, that can procure him a juſt and well grounded confidence, by which he may appear before the tribunal of God. *Their webs, which are ſpiders webs, ſhall not become garments, neither ſhall they cover themſelves with their works*, Iſa. 59. 5, 6. 2dly, Proper garments for men, were the gift of God's mercy, and ſo the righteouſneſs, by which our ſins are covered, *is of God*, Phil. 3. 9. contrived by God, perfected by Chriſt, who is God, and applied to us by the Spirit of God through faith. 3dly, The bodies of our firſt parents were covered with the ſpoils of mortality and the ſkins of ſlain animals. The garment of grace, whereby the body of ſin is covered, is owing to the very death of Chriſt, without which that righteouſneſs, which makes us acceptable to God, could not have been performed. 4thly, That ſimple cloathing of the firſt man was, in its appointed time, to be changed for one more convenient and fine. And this garment, which we have from God, while we are under the croſs and partakers of the death of Chriſt, and which in external

appearance

ppearance is mean and deſpicable, ſhall afterwards be anged. For ſince we ſhall be partakers of Chriſt's ſurrection, no longer in hope, but in reality; ſo the rment, which now appears to bemean and contemp-ble, ſhall be then moſt neat and beautiful, and orthy to be accounted the nuptial robe. See Peter ARTYR and MASCULUS.

VI. The other ſacrament of that firſt period were e SACRIFICES, which were ſlain at God's command ter the very firſt promulgation of the covenant of ace, as appears, 1ſt. Becauſe *Abel offered by faith*, eb. 11. 4. That is, he knew, that himſelf and his rifice were acceptable to God, and in his offering looked by faith to the future offering of the eſſiah. But ſuch a faith plainly preſuppoſes the vine inſtitution of ſacrifices, and a revelation about eir ſignification. 2dly. Becauſe God gave that ſtimony to the ſacrifices of the ancient Patriarchs, hereby he declared they were acceptable to him, d. But, in the matters of religion, nothing pleaſes m, but what himſelf has commanded. All will-orſhip is condemned, Col. 2. 23. 3dly. Becauſe ere was a diſtinction between clean and unclean imals before the deluge, which was not from nature t from the mere good pleaſure of God, and has a rticular reſpect to ſacrifices. And it is probable at this was the caſe of every kind of ſacrifices, even thoſe, that were of a propitiatory nature, by which e promiſes of the covenant of grace were more early and diſtinctly ratified, than by all the others. or, while Moſes ſhews, that the Patriarchs offered ch ſacrifices, as he himſelf offered, and that they ere adapted to ſignify the ſame things, it is not for s to reſtrict, what is ſaid in general, to certain rticular kinds, in excluſion of others, Certainly ob offered עלות, burnt offerings for the ſins of his hildren and friends, Job 1. 6. and Job 42. 8; which oubtleſs were propitiatory.

Sacrifices inſtituted juſt after the promiſe.

VII. But

Which were alſo Sacraments.

VII. But theſe ſacrifices were ſeals of God's cove nant. For tho' there is a difference between ſacrifice and ſacraments formally conſidered; becauſe ſacra ments are given by God to men, but ſacrifices a offered by men to God: nevertheleſs, there is n reaſon, why the conſideration of a ſacrament a ſacrifice may not, in different reſpects, concur in o and the ſame thing. For even ſacrifices are give by God to men, that is, are inſtituted by divi authority; that, by theſe ceremonies, the coming the Son of God in the fleſh, and his bloody death, a the remiſſion of ſins thereby, might be ſignified a ſealed. And believers, in the uſe of them, declar for that worſhip and veneration, that is due to Go Auguſtin, de Civit. Dei, lib. 10. c. 5; ſays *the viſi ſacrifice is a ſacrament, that is, a ſacred ſign of invisible ſacrifice.* To make this more evident, let diſtinctly conſider, I. The Prieſt offering. II. T animal offered. III. The ceremony of offering. The empyriſm, or burning it by fire from heave V. The expiation, which is the conſequent the ſacrifice. VI. The ſacred feaſt, annexed to ſac fices.

The prieſts typical ſureties.

VIII. The Prieſts were, in a manner, typic ſureties, in ſo far as they approached to God in t name of the people; being *ordained for men in thi pertaining to God*, Heb. 5. 1. And they becam ſureties, whenever they took upon them to off ſacrifices for ſin. For, by that offering, they pe formed what God, at that time, required for the exp tion of ſins. Lev. 1. 4. and Lev. 4. 26 &c. and Le 16. 34. And thus believers were aſſured, th Chriſt is the ſurety of an eternal teſtament; w immediately, on man's firſt ſin, undertook to ful the whole will of God, at the appointed time, and offer a ſacrifice, which ſhould be the cauſe not of typical, as formerly, but of a true and ſaving expi tion. By which will of God and of Chriſt *we a ſanctified*, Heb. 10. 10.

IX.

IX. In the animal, which is offered, we ſhould conſider, 1ſt. That it was to be clean, without ſpot or blemiſh: that it might ſignify that moſt unſpotted purity of Chriſt, *as of a lamb without blemiſh and without ſpot*; 1 Pet 1. 19. 2dly. That it was to be ſuch, as was given to man for food, by the uſe of which food, man continues to be what he is. And therefore ſuch an animal might be ſubſtituted for man himſelf, and in the typical ſignification, be a ſponſor partaking of the ſame fleſh and blood with us. 3dly. That it was to be ſuch, as men ſet a great value upon: *The goats are the price of the field*, Prov. 27. 26. Of old, flocks and herds were the only or principal riches. Accordingly Columella, in prefat. lib. 7, conjectures, that the names *pecunia*, (money) and *peculium* (private property) ſeem to be derived from *pecus* (a beaſt) which not only the ancients poſſeſſed, but are, at this day among ſome nations, reputed the only kind of riches. By this was repreſented, that Chriſt was to be offered for men; and as he is the choice and beloved of his Father, and his blood infinitely more precious than gold and ſilver; ſo he ſhould alſo *be moſt precious* to us, *who believe* 1 Pet. 2. 4. 6, 7. 4thly. That it be an animal, dumb before its ſhearer and ſlayer, in order to be an hieroglyphic of that unſpeakable patience, which was illuſtrious in Chriſt. 5thly. That the firſtlings were moſt acceptable to God; which therefore Abel offered and God afterwards required under the law, Exod. 13. 12. By this emblem we may diſcern that pre-eminence of Chriſt, whereby he is the firſt-born among many brethren, both as to inheritance and dignity. For none comes to the inheritance but by Chriſt, nor to any other inheritance, but what was his before. The ſacrifice, a ſymbol of Chriſt.

X. Theſe following particulars belong to the rite of offering. 1ſt. The Prieſt laid upon the propitiatory ſacrifices the ſins of theſe, for whom they were to be offered, which is plain from the names חטאת, *ſin*, אשם, *guilt*, by which the ſacrifices themſelves The myſtery of offering.

are

are uſually called, and the thing itſelf ſhews it. For as in reality none but the guilty are puniſhed; ſo in the type alſo, that, which is appointed to die for ſin, is typically under the guilt of ſin. And thus far the Prieſts repreſented God as laying ſin upon Chriſt, and the ſacrifices were a figure of Chriſt, as ſuffering for ſin. 2dly. The blood of the ſacrifices was ſhed when they were ſlain, to be a ſymbol of Chriſt ſhedding his blood when he was put to death. 3dly. The ſlain ſacrifices were burnt on the altar. This repreſented, that Chriſt was to be conſumed by the flames of his love for his Father and his elect, and, at the ſame time, by the flames of the divine wrath againſt ſin, which he had undertaken to bear. 4thly. Together with the flames and ſmoke, there was a ſweet ſmelling Savour, that aſcended up to heaven; on which account, ſacrifices are ſaid to be acceptable to God; nay, alſo the food of God. This ſhadowed forth that moſt grateful fragrancy of Chriſt's ſacrifice by the efficacy of which all the ſeverity of the divine vengeance is changed into the moſt tender love for the elect.

The acceſſion.

XI. The *acceſſion*, or miraculous conſuming the ſacrifices by fire, ſeems to be cotemporary with the ſacrifices themſelves: and the opinion of ſome excellent divines is very probable, that God had ſuch regard to Abel's gift, as in this manner to ſet it on fire; while Cain's was neglected. For, at the time, when ſacrifices were in uſe, God generally teſtified, by fire from heaven, that they were acceptable to him, when offered in faith. *A burning lamp paſſed between the pieces.* Gen. 1. 5. 17. See alſo Lev. 9. 24. Judges 6. 21. 2 Chron. 7. 1. And the burning of the ſacrifices by fire from heaven being the moſt certain token of the divine acceptance, was prayed for, Pſ. 20. 3, *remember all thy offerings,* יִדְשְׁנֶה *and accept* (reduce to aſhes) *thy burnt ſacrifice.* This fire from heaven ſignified the Holy Spirit, by whoſe flames whatever is not ſet on fire, cannot be

n acceptable ſacrifice to God; and by which Chriſt lſo offered himſelf to God without ſpot; by which, fine, he baptizes his people, that both they, and heir actions may be pleaſing to God. We may ſee, hat John the baptiſt ſays; *he ſhall baptize you with e Holy Ghoſt and with fire*, Mat. 3. 11. For, this urning of the ſacrifices, we are now ſpeaking of, was, all reſpects, a typical baptiſm of fire, that came ddenly from heaven, after the other typical baptiſm f water, wherein the hands and feet of thoſe, who proached the altar, were waſhed, Exod. 40. 30, 31, 2, as Cloppenburg has ingeniouſly obſerved, Schol. acrific. p. 65.

XII. When the ſacrifice was duely performed, the *piation* followed: which conſiſted in this, that God as ſatisfied with the ſacrifice, which he graciouſly ccepted, and that, when the guilt of the ſin, laid n the ſacrifice, was, together with the ſacrifice, typi- lly aboliſhed, the wrath of God was appeaſed, the ging plague ſtaid, and God gave tokens of his fa- our to the ſinner. For this reaſon, the atonement r the ſoul is aſcribed to the ſacrifices, Lev. 17. 11; amely, a typical and ſacramental. See what we dvanced, Sect. 8. *Sacramental*, I ſay, becauſe that ypical expiation was a ſacrament or ſign of the true xpiation, which all believers obtain in Chriſt. And hoſe types prefigured, that God from the very firſt otification of the Goſpel, acquieſced in Chriſt's ndertaking to make ſatisfaction for ſins, in the ful- eſs of time, by which they might be truly expiated. nd, in this ſenſe, Paul declares, that the blood of hriſt purges the conſcience from dead works; as the lood of bulls and of goats ſanctified formerly to the urifying of the fleſh, Heb. 9. 12, 13. For this laſt refigured and ſealed the former on ſuppoſition of the aith of the offerers. The typical expiation.

XIII. There was, laſt of all, a ſacred *feaſt* kept before Jehovah, upon the offered gifts and ſacrifices, which were not entirely conſumed by fire: this under the The ſacred feaſt.

the Moſaic law, was the caſe eſpecially with thoſ
ſacrifices, which were called שלמים, *peace-offering*
Lev. 7. 15. Which word the Greeks have rendere
εἰρηνικὰ; the Latins, *pacifica:* others prefer, Ευχαριστ
But *confeſſion*, תודה, or *thankſgiving*, is one of t
kinds of this ſort of ſacrifices, Lev. 7. 12, and the
were alſo *propitiatory*; as appears from the impoſitio
of hands, which denotes the impoſition of ſins, L
3. 2, 8, 13. And therefore, it has not been impr
perly obſerved by a learned perſon, that the real
and notation of the name ſeems to be; that, in th
ſacrifice, there was in ſome meaſure a *perfection*,
conſummation. For burnt-offerings were entirely co
ſumed, and no body eat of them: of the others t
Prieſt eat; of the laſt, even any private perſon, wh
ſacrifice it was, Deut. 12. 6, 7. To which the Apoſ
has an eye, 1 Cor. 10. 18, *are not they, which eat of t
ſacrifices, partakers of the altar?* This was a ſacrame
of communion, which they, who approach to Go
have with the altar and the true prieſt: and a ſymb
of that communion, which all believers have amo
themſelves in Chriſt; whereby Chriſt and all his ben
fits, and all the gifts of every believer in particul
are the gifts of all, as belonging to the ſame bod
Paul intimates, that to this feaſt, the Holy Supp
anſwers, as an antitype, 1 Cor. 10. 16, 17, 18.
this manner the grace of God and the benefits
Chriſt were ſignified and ſealed to believers in the
crifices.

There was alſo in the Sacrifices a confeſſion of ſin and of guilt.

XIV. But there was in them no leſs a *reminding*
the duty, which believers owe to God, and to whi
they bound themſelves by the uſe of the ſacrific
Firſt, There was in ſacrifices a confeſſion of ſin a
guilt. For there were no ſacrifices before the fa
And the animals, which the offerers ſubſtituted
themſelves, as oxen, ſheep, goats, &c. ſignified ſo
fault. For, the ox is an emblem of ignorance, I
1. 3; the ſheep, of wandering, Iſa. 53. 6; the goat
petulance and miſchievouſneſs, Mat. 25. 33. A

e ſlaying and burning the ſacrifices extorted from an a confeſſion, that he deſerved eternal death, and be ſcorched in the flames of divine juſtice.

XV. *Secondly*, There was likewiſe in ſacrifices an excitement to the practice of holineſs and real goodneſs. It was not lawful to offer any thing to God, but om among clean animals, which were given to man food. Thus, *pure religion and undefiled before God d the Father, is this, to keep himſelf unſpotted from the rld*, Jam. 1. 27. 2dly. Nothing was to be offered, t what was ſound, without blemiſh, or defect in y part, not the blind, the deaf, the maimed, the me, the languid and the ſick. Mal. 1. 13. Thus, hich will alſo be a thing acceptable to God, we ought ſerve him with all our faculties, with all attention d intention, with a right judgment, a *ſound heart*, hearful will, and to conſecrate all our members to m: becauſe God requires *perfection*, Mat. 5. 48. dly. The animals, appointed for ſacrifice, had mething peculiarly adapted to repreſent thoſe virtues, which ought to be in thoſe, that approach to od. Oxen are both patient in labour, and obſtitely reſiſt what it hurtful to them: ſheep and goats now their ſhepherd, and hear his voice without liſtening to that of a ſtranger, John 10. 4, 6. Polybius, . 12, not far from the beginning, relates a remarkble ſtory concerning goats, with reſpect to this particular. And then they are led to the ſlaughter, ithout a murmur or noiſe, Iſa. 53. 7. All theſe things ould in a ſpiritual ſenſe be in thoſe, who are deoted to God.

And an excitement to the practice of piety.

XVI. *Thirdly*, By the offering of the ſacrifice is gnified, 1ſt. That our old man with all his luſts ould be ſlain to the honour of God. 2dly. That it equal and juſt, that the whole man, who endeavours pleaſe God, ſhould preſent himſelf before him in e exerciſe of faith and love, and with his heart flamed, or a deſire to have it inflamed with zeal

as

as *a living ſacrifice*; *holy and acceptable unto God*, Rom. 12. 1. 3dly. As ſacrifices, conſumed with ſtrang fire, were diſpleaſing to God: ſo is every act worſhip, that has not the Spirit of God for its autho or does not proceed from heavenly love. They wh *kindle a fire, and compaſs themſelves about with ſpar ſhall go into the fire, and the ſparks they have kindl* Iſa. 50. 11. *Tho' one ſhould give his body to be burn and has not charity, it profiteth nothing*, 1 Cor. 13. 4thly. That we ought to conſecrate to God n only ourſelves, but alſo our all: for, as we hint above, riches formerly conſiſted chiefly in herds a flocks, and Paul tells us, that the *doing good and co municating are ſacrifices, with which God is well pleaſ* Heb. 13. 16. 5thly. That our very lives ought n to be dear to us: but when God calls us to it, we s willingly to lay them down for his glory, Phil. 2. 1 *yea, and if I be offered upon the ſacrifice and ſervice your faith, I joy and rejoice with you all.*

The RAIN-BOW.

XVII. We are next to ſpeak of the RAIN-BO which was given for a ſign of the covenant made wi Noah, Gen. 9. 12——16. And here we are, firſt conſider, what covenant it was: and then, how t *rainbow* was a ſign of the covenant.

The covenant ſealed by the rain-bow was not formally the Covenant of Grace.

XVIII. Concerning the *covenant*, we obſerve t following things. 1ſt. That it was not formally a preciſely the covenant of grace. For here, there no mention of a ſpiritual and ſaving benefit; and th the promiſes of this covenant are not only made Noah and his elect ſeed, but to all men, to every livi creature [without exception, fowl, cattle and eve beaſt of the earth; an univerſality this, not to found in the covenant of grace. God indeed ſa when he ſpeaks of the covenant of grace made w the church, Iſa. 54. 9, *for this is as the waters Noah unto me, &c.* nevertheleſs by theſe words, G does not declare, that the covenant made with t church was, in every reſpect, of the ſame nature wi th

at univerſal covenant, which ſecured the world from ing deſtroyed by a deluge. He only runs the pa-llel between both, with reſpect to permanency and bility: juſt in the ſame manner, that he compares s covenant made with Iſrael, with the covenant con-rming day and night, Jer. 33. 25.

XIX. 2dly. However, it would not be conſiſtent th the divine perfections, to make ſuch a covenant th every living creature, but on ſuppoſition of a venant of grace, and with a reſpect to it. For all e patience of God, in the preſervation of the world, hich was ſtained with ſo many crimes, and of men, o more than deſerved an avenging deluge, was or-ined for the elect, whoſe Salvation God intended, d for whoſe ſake all other things are preſerved, to ſubſervient to the promoting their Salvation, 2 Pet. 9. *It is a queſtion,* ſays *Pareus, whether it is a diffe-t covenant from the former in Gen.* 6. 18, *and from the enant of grace?* Anſwer: *certainly it is another with ſpect to the earthly promiſe which is common to men, beaſts d the earth, and as to its peculiar ſign. Yet the ſame to origin and grace; for God would not have adopted e Sons of Noah into that covenant, unleſs he had firſt ceived them into the covenant of grace. It is therefore appendage of the covenant of grace with regard to an thly promiſe.* Yet it ſuppoſed the Covenant of Grace.

XX. 3dly. Nay, in this covenant there is a con-rmation and a typical repreſentation of the covenant grace. I ſhall here uſe the words of Peter Martyr. *is we are carefully to remark; tho' in this covenant, d promiſed to deliver men, as to their bodily life, that y ſhould not periſh in the waters; yet in this there was ſhadow or type of the deliverance from eternal death; mely, they ſhould not be overwhelmed with eternal mation. And beſides, as this is held forth by a ſhadow, ſavers may alſo form an argument to this purpoſe: if d thus provides for thoſe that truſt in him, as to give m aſſurance, without doubting of their deliverance from e waters; how much more will he deliver their ſouls,* And confirmed and prefigured it.

their

their better part, not from a momentary, but from an eter-
nal death. If he is ſo careful in theſe things of leſs moment,
how much more, about what concerns the ſum of our hap-
pineſs? See Owen's Theologumena. lib. 3. c. 1. And
ſince we ſhould obſerve, that, previous to this, there
was a ſymbol of the covenant of grace, whoſe anti-
type was baptiſm, 1 Pet. 3. 21, in the deluge and the
ark of Noah, which contained, as it were, the univer-
ſal ſeeds of the whole world: why ſhould we not take
notice of a confirmation of the covenant of grace and
the promiſe, that no deluge ſhould any more come
upon the earth?

The rain-bow not ſtrictly a Sacrament.

XXI. Concerning the *rain-bow* we remark the
following things. 1ſt. As that covenant, of which
the rainbow was given to be a ſign, was not preciſely
and formally the covenant of grace, ſo the rainbow
ſhould not be accounted a ſacrament, ſtrictly and
properly ſo called; and it is alſo very impertinent, to
call it a third ſacrament of the New Teſtament.
However the ſigns of the covenant of grace, in a
way of proportion, bear the very ſame relation, that
the rainbow bore in ſealing or ratifying this covenant;
and therefore our writers effectually argue from this
topic againſt Bellarmine, who obſtinately denies, that
the promiſes of the covenant are ſealed, or ratified by
the ſacraments.

Yet an hieroglyphical ſymbol of divine grace in Chriſt.

XXII. 2dly. But then, as this covenant preſup-
poſed, and, in its univerſality, implied the covenant
of grace, we are not to deny, but the promiſes of it
were alſo ſealed to believers by the rain-bow. Hence
John mentions a rainbow, Rev. 4. 3. and Rev. 10.
Which he ſaw *round about the throne and the head of*
Chriſt: that we may acknowledge, ſays Rivet, Exer.
60, in Geneſin, *that Chriſt's throne is encompaſſed with*
mercy, and that he ſhews it on his countenance, when
he manifeſts himſelf. But eſpecially, that in his face we
have that rainbow, by which we are aſſured, not only
that the waters ſhall no more overflow the whole earth,
but eſpecially, that we are not to be afraid of the devil

divine wrath, ſeeing Chriſt has reconciled the Father, that while God beholds him, he remembers his mercy his promiſes, which in him are yea and Amen. Chriſt fore appears crowned with a rainbow, as the enger of grace and peace. For he is the prince of ce, and our peace, Iſa. 9. 6. Eph. 2. 14.

XXIII. 3dly, Every ſign ſhould have ſome analogy Its ſignification is of divine inſtitution, but ſuppoſes a natural analogy. h the thing ſignified. This, in ſuch ſacred ſigns, ch, by divine inſtitution, repreſent ſuch and ſuch gs, doubtleſs chiefly depends on the good plea- of the inſtitutor. However ſome natural coin- nce or agreement with the ſpiritual thing ſignified enerally ſuppoſed, as appears from an induction of he ordinary ſacraments. What is natural to the bow, was likewiſe ſo † before the flood; but its ue of ſignifying and ſealing the promiſes was eradded to it by divine inſtitution. We are efore to take notice of ſuch things in the rainbow, re proper to repreſent the patience and grace of l: and they are either *general* or *more eſpecial.*

XXIV. Muſculus has judiciouſly taken notice of Which both in general. general analogies. 1ſt, God would have this to ברית עולם an *everlaſting covenant*, to continue to end of the world: and therefore appointed a ſign, ch not only Noah and his family might view at

† Some have thought, that there was no rainbow, before the d, becauſe it had been ſmall comfort and aſſurance to the world, to ſee that which had been ſeen before; but accord- to others, it is not likely, that, in the ſpace of ſixteen cen- es, which were expired before the deluge, the Sun ſhould ne- have darted his rays upon the water in the clouds, in ſuch ner as was neceſſary to produce a rainbow. Beſides, it is eſſential to an arbitrary ſign, that the matter of it did not ſiſt before its eſtabiſhment; it is enough, if it did not ſub- as a ſign. The rainbow therefore might have often appear- before the flood, but God had never joined to it that idea, ch he communicated to Noah, viz. that it was appointed, the future, to ſeal the covenant he had made with him, and his perſon with all mankind. Saurin.

that time, but alſo his poſterity have before th
eyes, while the covenant itſelf endured. 2dly, Th
covenant has the nature of a teſtament and laſt wi
is abſolute, without depending on any condition
our righteouſneſs and piety. And therefore he ha
alſo added ſuch a ſign to it, which we can neith
make nor repeat, but can only be produced in t
courſe of the ſeaſons, and, being formed by himſe
be propoſed to the view of our eyes only, and t
meditation of our minds. 3dly, We are alſo
conſider, *where* he placed the *bow*, the ſign of
covenant; and *when* he produces it. For he plac
it, where it may be ſeen by all; namely, *in the heave*
not in any place of the heavens whatever, but *in*
clouds; he does not produce it but only in time
rain, when thick clouds hang over the earth, a
either threaten or actually pour down their ſhowe
Here we muſt be obliged to acknowledge the ſingu
providence of God; whoſe goodneſs calls aloud
every one from thoſe very watry clouds; " be fr
" henceforth not afraid of them; behold in thoſe v
" clouds, the rainbow, the ſymbol of my favour, a
" the ſign of the covenant between me and all fle
" what was formerly the inſtrument of my vengean
" ſhall now preſent you with a token of my perpet
" grace."

And more eſpecially is aſſigned. In its figure.

XXV. But Peter Martyr aſſigns a more eſpec
analogy from the Jewiſh doctors, as well in t
figure as in the *colours*. The bow, ſays he, i
military inſtrument. Upon making leagues, a
concluding a peace, neither arrows, nor the ſtri
bent, are to be ſeen; but the ſoldiers carry it, with
horns or extremities down to the earth; but it
otherwiſe in the time of battle: then they draw
horns together towards their face, that, aiming w
the eye, they may throw their arrows at the enem
In like manner, God being reconciled, has taken
the ſtring, removed the arrows, and turned its ho
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wn to the earth; thereby aſſuring us, that his ger is appeaſed.

XXVI. Concerning the colours he goes on as lows: from the matter, which is water, and from e nature of the colours, which repreſent both the ht and darkneſs of water, it appears to be a ſuitable mbol. For, by this, God has promiſed, that for e future he would ſo order the waters, that they uld not deſtroy all things: but what repreſſes or trains waters more than heat, both contained in, d ſignified by light? This ſign, which is mixed with ter, has ſomething to give it a check, I mean the ht of heaven whereby God reſtrains its violence. *otus* obſerves, that the three colours of the rain-bow, preſent the ſeverity, mercy and goodneſs of God. nother learned perſon thinks, that the colours of e rain-bow, red, fiery, and green, ſignify a mixture holineſs, and mercy by means of blood; that both eſe, being manifeſted by the ſhedding of blood, may nder God venerable and lovely in our eyes on count of theſe perfections of his nature. The ſame rſon elſewhere would have us behold in the rain-w the colour of fire, blood and green graſs, and them to reflect on the zeal of God, the blood of riſt, and on mercy and life: for, the zeal of God unto life by the blood of Chriſt. Another likewiſe s obſerved, that the rain-bow, with which John w the throne of God encompaſſed, was only of one lour, *in ſight like unto an emerald*, Rev. 4. 3. To t forth, that God's gracious covenant with the urch is different from the general covenant made ith all mankind after the flood. For in this covenant od, indeed, promiſed, he would no more cover the hole earth with water; yet, at times, he hath duced whole countries to aſhes by avenging flames: nd therefore the ſymbol of this covenant was painted t in various colours, the red or fiery colour flaſhing ut between the bright and green. But the ſign of e covenant of grace made with the church is of one

And colours.

Jonas le Buy in apocalip. 4. 3.

colour only; namely, green or emerald; to repre
that this covenant was always one, and alwa
yielding joy to thoſe who are truly in covenant. F
in the kingdom of God there is nothing but *peace a*
joy in the Holy Ghoſt, Rom. 14. 17. Theſe obſervatio
of learned men, are curious and judicious, and m
be matter of pious meditation: but I doubt whet
they will meet with the aſſent of thoſe of a diffic
and nice taſte. It is enough, that we have rela
them. Let the prudent and pious reader judge
himſelf.

CHAP. VIII.

Of Circumciſion.

Circumciſion.

I. LET us now ſpeak of CIRCUMCIS
concerning which we ſhall take notice of
following things. I. The outward ceremony.
The divine inſtitution. III. The ſubject of it.
The neceſſity. V The miniſter. VI. The time.
The ſpiritual ſignification. VIII. Its abrogation.

Its rite.

II. The RITE of circumciſion was, according
God's appointment, as follows: the extreme cut
or thin ſkin of the *glans* was cut off with a ſh
knife. This from its natural uſe, was called
by the Hebrews, Gen. 34. 14, from the verb
cloſe or *ſtop up*. The Greek interpreters of the
Teſtament, and the writers of the New, expre
by an elegant term ἀκροβυϛία, becauſe τὸ ἄκρον τῆς βά
βόει *it covers the extremity of the glans*. *Gomarus*
Luc. 2. 21, has made many learned remarks
this word. Ths Latins call it *præputium*, a word
uncertain derivation. On account of circumcii
the Jews were by way of contempt, and in deriſi
called *Apellæ* and *Recutiti*, becauſe they had not t
pellicle or ſkin. But it pleaſed God, in order
confou

nfound all the wiſdom of the fleſh, and to try the
th and obedience of his people, to give them for
ign of his covenant a rite, ſo much to be bluſhed
and almoſt aſhamed of; juſt as he alſo laid the
ound-work of all our Salvation in what appears no
s ſhameful to fleſh, namely, the Croſs of Chriſt.

III. The INSTRUMENT of circumciſion was any ſtone they could procure, made of any matter, that is fit to to take an edge, namely, of ſtone, glaſs or wood. Yet Buxtorf in Synagoga Judaica ſays, that it is generally one of iron and that very ſharp, as ſurgeon's inſtruments uſually are; ſome think, that knives of ſtone were formerly uſed, becauſe the inſtrument of circumciſion, mentioned in Exod. 4. 25, is called צור, which in Ezek. 3. 9, denotes a *ſtone*: and in Joſh. 5. 2, the knives of circumciſion are called חרבות צור *ſwords of ſtone*. But that inference is not ſo certain. For, צור ſignifies not only a ſtone, but alſo an *edge*; as is manifeſt from Pſ. 89. 43, תשיב צור חרבו *thou haſt turned the edge of his ſword*: nor formerly did they fight with ſwords of ſtone. Hence the *Chaldee* paraphraſt tranſlates Joſh. 5. 2, *ſharp knives*. The inſtrument.

IV. The firſt INSTITUTION of circumciſion Gen. 17. 11, was in the houſe and family of Abraham, about the year of the world † two thouſand. Circumciſion was not immediately given, to be a public and univerſal ſacrament to the whole church in thoſe times but was confined to Abraham's family. The remnant of the ancient Fathers, ſatisfied with their ſacrificial ſacraments, could exerciſe their faith, and pleaſe God, in circumciſion, without being obliged to ſubmit to this rite. But, after the expiration of about four centuries, when the viſible churches, without Abra- The inſtitution firſt for the private uſe of the deſcendants of Abraham.

† According to the chronology of the learned archbiſhop Uſher circumciſion was inſtituted in the year of the world 2107 and before Chriſt 1897.

ham's

ham's family, gradually apoſtatiſed to heathenis the godly remnant being removed to the heaven aſſembly; and when the republic of Iſrael, in t mean time wonderfully encreaſed, and the meas of iniquity among the nations being now full, t church was confined to Iſrael, and the reſt of t world was rejected; and all, that feared God, w bound to join themſelves in communion with th by a participation of the ſame rites. Well ſa Maimonides, in iſſure Bia, c. 13. *Whenever any Gen would betake himſelf to the Iſraelitiſh covenant, and himſelf under the wings of the divine majeſty, and upon him the yoke of the law, there were requi circumciſion, baptiſm and a voluntary offering.* Fro that time, circumciſion became an univerſal ſacrame of the church. Thus the Lord Jeſus diſtinguiſhes as it was *of the Father's*, to them it was a family ins tution, and as *given by Moſes*, an univerſal ſacrame of the church, that was to be conſtituted or ſet u John 7. 22.

To it all the deſcendants of Abraham were bound.

V. Moreover, circumciſion was not only enjoin upon Abraham and Iſaac, but alſo on all the deſcen ants of Abraham, whether by Sarah, Hagar or Ket rah and even on all his domeſtics bought with money, and ſtrangers, Gen. 17. 25, 26, 27. For th even at that time, God had determined to form a p culiar people to himſelf from the poſterity of Iſaac lone, not indeed from all of them; nevertheleſs t time was not yet come, when he would have h church confined to one particular people. Nor are w to doubt, but he had his choſen people among the ther Sons and deſcendants of Abraham. And nothing more certain, than that, within the compaſs of th four centuries, circumciſion, and with it, the viſib church was propogated among all thoſe eaſte people, who derived their origin from Iſhmael, fro the Sons of Keturah, from Eſau, and the proſely who were circumciſed in Abraham's family. B I would obſerve by the way that moſt of the Jew Rabbi

abbins will have it, that Keturah was Hagar herself, while others of them ſometimes deny it, and at other times call it in queſtion. As may be ſeen in Selden de Synedr. Lib. 2. c. 3. Thoſe churches therefore, which, from among Abraham's poſterity, had the ſign of circumciſion, as well as the uncircumciſed churches, from the pious remnant of the other Fathers, together with the Iſraelites, whom God began to claim to himſelf by a nearer relation, made up the univerſal church of thoſe times. Nor ſhould they, in the mean time, be accounted ſtrangers from the covenant of God, confirmed with Abraham in Chriſt, but rather brethren, and fellow profeſſors of the ſame religion. To this purpoſe we may apply Deut. 23. 7. *thou ſhalt not abhor an* EDOMITE, *for he is thy brother.* And as circumciſion was at firſt enjoined even to ſtrangers in Abraham's family, this ought afterwards to have put the Iſraelites in mind of the future calling of the Gentiles.

Many of whom retained circumciſion longer than the true religion.

VI. Mean while, among the nations that deſcended from Abraham, the uſe of circumciſion continued much longer than the true religion. For, while they revolted by degrees from the God of their Fathers, and they polluted themſelves with horrible idolatries, and were rejected by God, and baniſhed from his covenant: but ſtill they retained circumciſion. Accordingly authors of every kind ſpeak of many circumciſed nations, beſides the Iſraelites. Grotius has drawn up a catalogue of them, *in Notis ad lib.* 1. *de Veritate Relig. Chriſtianæ.* And Selden, in a place already quoted, has much to this purpoſe.

Other nations received circumciſion.

VII. It is then certain, that other nations, beſides the deſcendants of Abraham, were circumciſed; as Herodotus in Euterpe teſtifies of the Egyptians, the Ethiopians, and the inhabitants of Colchis. Grotius indeed ſays, that the Ethiopians were deſcended from the poſterity of Keturah; and that the Colchians and neighbouring people, are the deſcendants of the ten tribes, which were carried away by Salmanaſſar. But Bochart,

Bochart, Geograph. Sacr. lib. 4. c. 26 and 31, h
made it appear, by cogent arguments, that both t
Ethiopians and Colchians owe their origin to t
Egyptians. And Diodorus Siculus, whoſe fidelity
this point Grotius vainly attempts to weaken, relate
that the rite of circumciſion paſſed from the Egyptia
to their colonies, and *ancient off-ſpring*, as Ammian
lib. 2. calls the Colchians. The ſame thing we are
believe concerning the Colchians. What Ambroſe,
Patriarcha Abrahamo, lib. 2. c. 11, relates of t
Egyptians, is both remarkable and ſurpriſing, *
Egyptians, ſays he, *circumciſe their males at four*
years, and, at the ſame years, their females. *Nam*
becauſe at thoſe years, the paſſions of the male begin
rage, and the monthly courſes of the females to take th
riſe. But Gomarus, ad Luc. 2. 21, has juſtly o
ſerved: that we may very well doubt of the truth
that narration (unleſs he probably ſpeaks of his ow
time,) on account of its diſagreement with ancie
hiſtory. Beſides, we can ſcarcely allow the lea
doubt, that the Egyptians had learned circumciſio
from the Iſraelites, when they dwelt among them
and were acceptable gueſts at firſt.

Which the Ethiopian Chriſtians ſtill retain. Petrus della Valle, Itiner, P. 1. c. 32, relates the ſame from the mouth of an Abyſſinian prieſt.

VIII. Here it ſeems proper to ſay ſomething co
cerning the circumciſion of the Ethiopians, which the
ſtill retain, notwithſtanding their having embrace
chriſtianity. Zaga Zabo, an Ethiopian biſhop, an
ambaſſador from his prince at the court of Portuga
aſcribes the firſt riſe of it to the Queen Maqueda. H
will have her to be the ſame whom the ſacred writing
tell us, came to Solomon, being excited thereto b
the fame of his wiſdom. He ſays, that being wit
child by Solomon, ſhe brought forth a Son, calle
Meilech. When he was grown up, ſhe ſent him t
Jeruſalem to his father, to be inſtructed in the law o
God. After Solomon had carefully performed this, h
ſolemnly anointed this his Son, before the ark, kin
of Ethiopia, changing his former name to that o
David. After his return to his own country, with
great

eat retinue, among which was Azarias the Son of dok (who preparing himſelf for the journey ſtole out the ark, and, for the ſake of the new king, carried ay with him the two tables of the law, and perfi- uſly placed falſe ones in their room) the Gyneco- cy, or government of women, was entirely aboliſh- and it was ordained, that the male deſcendants ne, in a right line from this David, ſhould ſway ſceptre; that circumciſion ſhould be introduced, t of the women being added by the Queen Ma- eda. But they proteſt, they retain it, not from y religious view, but as an hereditary and political mbol of their nobility.

IX. But who does not ſee, that theſe are fooliſh d trifling ſtories? Not to mention other things, the ſurdity and groſs falſhood of which lie open to the w of every one. They arrogantly brag, that it was ir Queen who went to Solomon, when it can be ily proved, that it was the Queen of Arabia Felix. , She is called in ſcripture the Queen of Sheba, Kings 10. 1. But Philoſtorgius ſays, that this *was* *name, which the Greeks gave to* Arabia the Great and ppy. It is otherwiſe called Homeritis, from an abic word. The Nabian Geographer relates, that s Queen reigned there, whom he calls Belkis, and wife of Solomon. 2dly, Chriſt calls her *the Queen* *the ſouth.* But Sheba, or Arabia Felix, is not only uth of the land of Iſrael, but is alſo in Arabic called *Aljeman*, that is, the *Southward*, as *Druſius*, *ad* at. 12. 42, has obſerved from Judæus Salmanti- nſis and Aben Ezra. And Benjamin, in his Itinerary, 73, ſays, שבא היא אלימן *Sheba* is *Aljeman.* When riſt therefore called her Queen of the ſouth, which Syriac, is מלכמא דתמנא Queen of Timena, he ſpoke ter the vulgar, ſo that he might eaſily be underſtood any one. 3dly, Chriſt adds, that this Queen *came* *m the uttermoſt parts of the earth*; which much tter agrees to the Sabeans, than to the Ethiopians; r the moſt extenſive countries lie beyond Meroe, the metropolis

But without any probability.

Sne who came to Solomon was not the Queen of Ethiopia, but of Arabia Felix.

metropolis of Ethiopia; whereas the Sabeans occup
on the ocean, the utmoſt parts of Arabia towards t
ſea, conſequently of the earth. 4thly, There
much greater plenty of Gold and Spices, with whi
this Queen is ſaid to have loaded her camels, 1 Kin
10. 2, in Arabia, than in the country of the Ethiopia
and therefore called by the Greeks Αρομαλόφορος, *ſpic*
yielding. 5thly, What Joſephus ſays, Antiq. lib. 8.
2, concerning the Queen of the Ethiopians, and h
royal city, formerly called Saba, afterwards Mero
is not only uncertain, but alſo bewrays very gr
ignorance in hiſtory, as Bochart, who may be conſul
ed on this head, has invincibly ſhewn, Geograph. Sac
lib. 2. c. 24. As therefore the Queen of the South
not the Queen of the Ethiopians; the modern Ethi
pians vainly boaſt, that they received circumc
ſion, and therewith Judaiſm, on occaſion of th
Queen. It is much more probable, they received
long before that time, from the Egyptians, who
deſcendants they are: but it is more likely, th
Sabeans, who, according to Philoſtorigus, were c
cumciſed the 8th day, were taught it by their Quee
who viſited Solomon.

Circumciſion very abſurdly obtruded on women.

X. It is intolerable, by whoſoever introduced, th
ſome attempted, out of a human device, to obtru
a kind of circumciſion, or ſomething analogo
thereto, on women: as we juſt heard concerni
Maqueda, that fictitious Queen of the Ethiopians, a
the Egyptians. For, God enjoined circumciſio
expreſsly to the males only: women are accounte
in the men, and in and with them reckoned to be
covenant. Nor was this without its myſtery. 1
Thus they were taught, that Salvation depends not o
circumciſion. 2dly, It ſignified the imperfection
that œconomy, which was afterwards to give pla
to one more perfect, in which perſons were to be in
itiated by a more eaſy and common ſacrament,
which women themſelves were alſo to partake.

XI. Bu

XI. But in all other nations, who were ſtrangers to the true worſhip of God, circumciſion was nothing but a mere ſuperſtitious practice, and a wretched imitation of a ſacrament given by God to his covenant people. But he would have thoſe in covenant with himſelf, ſtrictly to be bound by this tie, Gen. 17. 14. *and the uncircumciſed man child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from his people, he hath broken my covenant.* I am not now inclined to transcribe what the learned have long ago obſerved on כרת, or *the cutting off a ſoul from his people.* Among many others may be ſeen Fagius ad Exod. 12. 15. Amama in Antibarbaro, lib. 3. towards the end. Seldenus de Synedriis, lib. 1. c. VI. and de Jure Naturali lib. 7. c. 9. L'empereur in notis ad Bertramum de Republ. Hebræor. lib. 1. c. 2. And Hen. Ainſworth ad Num. 15. 30, 31. Hottingerus ad juris Hebraic. præceptum 227. Owen in proleg. ad Hebr. 289. And very lately John a Mark, Exercit. Juvenil. diſp. 1 and 2. I don't think it improbable, that the cutting off a ſoul from the people ſignified a ſecluſion, or ſeparation, from the church, and from the Solemnities and prerogatives of the people of God, to which is oppoſed בא בקהל יהוה *to enter into the congregation,* or church, *of Jehovah,* Deut. 23. 2. To this purpoſe is Exod. 12. 19, *even that ſoul ſhall be cut off* מעדת ישראל *from the congregation of Iſrael,* that is, ſhall be removed from the fellowſhip of the Saints. Ezek. 13. 9, *they ſhall not be* בסוד עמי *in the council,* or myſtical aſſembly, *of my people, neither ſhall they be written in the writing of the houſe of Iſrael:* namely, he who הפיר *has broken* my covenant, which כרתי *I made* with him, יכרת *ſhall be cut off* from among this covenant-people, and ſhall not partake of their privileges. Beſides this eccleſiaſtical death, there ſometimes was added to it death by the ſentence of the Judge, Lev. 20. 6, compared with v. 27; ſometimes by the immediate hand of God, and other grievous calamities inflicted by him, See Exod. 4. 24,

Neceſſity of circumciſion.

The cutting off a ſoul from his people, what.

25;

25; ſometimes a being childleſs, Lev. 18. 29, compared with Lev. 20. 20, 21; and at laſt, unleſs the ſinner repented, the eternal deſtruction of his ſoul. Albarbanel does not ſpeak amiſs, as his words are quoted by L'empereur: *the ſoul ſhall be cut off from the ſupreme bundle of life, and ſhall not obtain the ſplendor of the divinity, that is, the pleaſure and reward of a ſoul.* And why may we not include all theſe in this general expreſſion? But by this threatening, God would guard the command of circumciſion, leſt a ſacrament, in other reſpects full of ſhame and pain, ſhould be either ſlighted or neglected. It was his will, that his covenant ſhould be in ſuch eſteem, that its yoke, tho' hard, might be cheerfully ſubmitted to. Aben Ezra has obſerved, that, in the whole ſacred Scripture, he finds twenty three places, where God threatens כרת, *extermination* to thoſe who tranſgreſs the negative precepts; but with reſpect to the poſitive he only found כרת with regard to the precepts of circumciſion, and the duty of ſolemnizing the paſſover. From which it is evident it was the will of God to bind his people to theſe ſacraments by the ſtricteſt tie.

Adults, not infants, bound by this eommination.

XII. But yet we are, on no account, ſo to underſtand theſe things, as if all infants, dying uncircumciſed after the eighth day, were conſigned to condemnation; which, after ſome popiſh writers, I wonder that Chamierus ſhould have adopted, lib. 3. de Sacram. c. 2. *But the meaning is*, as Perkins has well obſerved, Tract. de Sacram. Baptiſmi, *whoever has not been circumciſed in his infancy, and being come to years of diſcretion and knowledge, ſhall then refuſe circumciſion, his ſoul ſhall be cut off from his people.* And therefore this is ſaid of adults, not of infants, who cannot break the covenant. There are the following reaſons for this explication. 1ſt. Becauſe the words of the original text are active, אשר לא ימול את בשר, *he who ſhall not have circumciſed the fleſh of his foreſkin.* Where את, the ſign of the accuſative, ſhews, that the word ימול is not here of the form *niphal*, from מול, but of the form *Kal*, from מל.

Whence

Whence I conclude, theſe words are not addreſſed to him, who, in the act of his circumciſion, unknowingly ſuffers any thing; but to him who can procure his own circumciſion, and yet deliberately neglects it. 2dly. Becauſe it is added, *he hath broken my covenant*, את בריתי הפר. In which words he is charged with a culpable action, who only before could be charged with a culpable deficiency. But an infant, who is without circumciſion, not thro' his own default, does not thereby render the covenant of God of no effect. 3dly, The occaſion and end of this ſanction lead to this: namely, circumciſion was enjoined to Abraham, when 99 years old, to his ſervants and domeſtics, when grown up, to Iſhmael, a lad 13 years old. But as it would have been difficult to perſuade grown perſons to that act of cutting away, or of mutilation, conjoined with ſo much ſhame and pain; for this reaſon that threatening was added, that, for fear of a greater evil, they might obſequiouſly ſubmit to the command. As this could only be ſeriouſly conſidered by grown up perſons ſo it regards them only. 4thly, We may add this inconvenience; if infants, dying uncircumciſed after the eighth day, are, on that account, conſigned to condemnation, as covenant breakers; there can be no reaſon, why the ſame thing may not be ſaid concerning the infants of chriſtians, who die before baptiſm; becauſe baptiſm, no leſs than circumciſion, is a ſign of the covenant. And that this was alſo the conſtant opinion of the Jews, ſee in Selden de Synedriis, lib 1. c. 6.

XIII. The MINISTER of circumciſion was every maſter of a family, Gen. 17. 23: or any other perſon, qualified for that office, and ſubſtituted in the maſter's place. Nor does it appear, that Zacharias, tho' a prieſt, circumciſed his ſon John with his own hands, Luke 1. 59. At leaſt, it appears not, that God confined the adminiſtration of this ordinance to any particular order of men. But yet, that women were not called to do it, may be gathered from the example of

The miniſter.

of Zippora, Exod. 4, 24, 25. Becauſe amidſt the confuſion, ariſing from a preſent danger, neither ſhe nor Moſes ſeem ſufficiently to have attended, by whom circumciſion was to be adminiſtered, if it was only done. And it is plain, that God really approved that circumciſion; but it does not appear, that he approved the manner of it.

The day. XIV. The DAY appointed for circumciſion was the eighth from the birth. Tho' the principal reaſon of this is, the will of him who commands; yet other reaſons are likewiſe probably added. 1ſt. That thereby a regard might be had to the tender ſtate of infants, who, before the eighth day, are ſcarce able to bear the pains of circumciſion, under which grown perſons themſelves almoſt ſink, Gen. 34. 25. 2dly. Becauſe infants juſt born, are with their mother, accounted unclean till the eighth day. This reaſon *R. Simeon the ſon of Jachi*, gives *in Peſikta. fol.* 16. *col.* 3. *Why has the law appointed circumciſion on the eighth day? Circumciſion is put off, till the woman in child-bed is cleanſed from her uncleanneſs*, Lightfoot *ad Luc.* 2. 2. And this reaſon ſeems to be grounded on Lev. 12. 2, 3. Certainly the infant was initiated by circumciſion, and offered up, as itwere, to God by the ſhedding of his blood. And it was after the ſeventh day before God admitted of any ſacrifices from among brute animals, Exod. 21. 30. Lev. 23. 27. 30. This was ſo appointed, that we might not imagine Salvation depended on an external ſign; for otherwiſe a good and gracious God would not have deferred it till the eighth day, before which time many muſt needs have died. Upon this account Abraham himſelf was juſtified in uncircumciſion, Rom. 4. 10.

That the day of Chriſt's reſurrection was thereby. XV. I will not ſay with ſome (who yet, I own, can defend themſelves by the authority of Cyprian and ſixty-ſix biſhops aſſembled by him in a council. See Cyprian's epiſtles, lib. 3. Epiſt. 8, which in Pamelius's edition is the 59th) that this myſtery prefigured the day

Christ's reſurrection, which in the order of the days prefigured
the eighth, and on which the true circumciſion and does not
Salvation were entirely completed and perfected. appear.
Becauſe Chriſt is no where ſaid to have riſen on
eighth day, but either on the third from his
th, or on the firſt day of the week. But this day,
h reſpect to circumciſion, is no more the eighth
any other day. Nor is it uſually called the
hth from the firſt day of the preceding week, as
week is cloſed with the ſeventh day; from which
firſt of the new week is reckoned. 2dly. Becauſe
cumciſion was not a type ſo much of the reſur-
tion, as of the ſufferings and death of Chriſt; as
ſhall directly ſhew. 3dly. Neither does it ſeem
accurate way of ſpeaking, to ſay that the true
cumciſion, and our Salvation, were entirely com-
ted and perfected on the day of Chriſt's reſurrec-
n. For, as to the impetration or purchaſe of our
lvation, that indeed was perfected by the death of
riſt. The complete application of the purchaſed
lvation not only requires the reſurrection of Chriſt
m the dead; but his aſcenſion into heaven, and
its for his return to the general judgment. There
therefore no reaſon, why theſe days ought not, as
uch as the day of his reſurrection, to be prefigured,
e are carefully to be on our guard, not to run into
tremes in allegorizing.

XVI. The ſpiritual SIGNIFICATION of circum- Its ſigni-
ion is as excellent, as the ſign itſelf ſeems mean and fication in
moſt ſhameful. In general it was a *ſign of the* general.
venant of God with Abraham, Gen. 17. 11. And
erefore, by a ſacramental phraſe, it is called the
venant itſelf, v. 10, 13. Nay it was not only a
gn, but alſo a *ſeal:* for not only Paul has declared
is, Rom. 4. 11, but alſo the Jewiſh maſters, Light-
ot ad Mat. 28. 19. Whoſe words, from the
ruſalem Talmud, Tract. Berachot are as follows:
leſſed be he, who ſanctified the beloved from the womb,
d put a ſign in his fleſh, and SEALED *his Sons with the*

SIGN

SIGN *of the Holy covenant.* God promiſed to give th
Meſſiah, and with him all manner of bleſſings, earthly
ſpiritual, heavenly, to Abraham and his ſeed, an
that all theſe ſhould come from his ſeed. God require
of Abraham by covenant, that he ſhould walk befor
him. Circumciſion was the ſign and ſeal of th
covenant; ſo that all, who duly ſubmitted to thi
according to God's preſcription, were ſolemnly d
clared by God himſelf to be partakers of the promi
made to Abraham: and, at the ſame time, open
avowed, that, by a lively faith, they received t
promiſed Meſſiah, and expected from him bleſſin
of every kind. And thus circumciſion became
them a ſeal of the righteouſneſs of faith, Rom. 4, 1
And the circumciſed perſon was ſaid *to enter, and
have a ſafe ſtation, under the wings of the divine majes*
And by the ſame act, they alſo bound themſelves
the ſincere obſervance of the whole of religion, a
conſequently of all the precepts of God, as becam
thoſe in covenant with the ſupreme being. It is n
to be doubted, but from the remains of ancient p
ty is that prayer, which the Jews, at this day, ſtill u
in the circumciſion of their young infants, Buxto
Synag. Jud. c. 2. *As thou haſt made this young child
enter, or haſt received him, into the covenant of Abrah
our Father; ſo make him enter into the law of Moſes, i
the ſtate of matrimony,* חופה, *(which Selden de Jure N
lib. 2. c. 2,* renders, *into protection* or *ſafe-guard) a
into good works.*

More ſpecial. XVII. More eſpecially theſe three principal hea
of the whole of our religion are held forth by t
figure of circumciſion: namely, our MISERY, o
REDEMPTION, and our RETURNS OF GRATITUD

Man's miſery ſet forth by circumciſion. XVIII. Man's MISERY conſiſts partly in *ſin*, par
in the *puniſhment* of ſin. Both theſe are ſignified
circumciſion. For the foreſkin, that is, the extre
pellicle of the generative member, which was to
cut off by circumciſion, denotes that viciouſneſs
corruption of the whole man, inherent in him fr

s very firſt origin, and frequently in ſcripture is lled the foreſkin of the heart, or an uncircumciſed art, Deut. 10. 16. Jer. 4. 4. Lev. 26. 41. Jer. 9. 6. And the painful cutting away of the fleſhy part gnified, that the whole man deſerved to be ſeparated r ever from the communion of God and all his Saints, th exquiſite and intolerable torments both of ſoul d body.

The Redeemer and redemption.

XIX. Here the REDEEMER and the REDEMPTION men are no leſs clearly diſcovered. For, this crament ſignified and ſealed, 1ſt. That from braham, now circumciſed, was to ariſe Iſaac, Gen. . 16, the Father of that bleſſed ſeed or of the *Meſſiah*, ho was to take upon himſelf, and to expiate, all our and all our guilt. 2dly, That this *Meſſiah* was to ed his blood for men, without which the covenant grace could never be ſealed, and to commence his fferings from the very beginning of his life. 3dly, hat he was to partake of the ſame fleſh and blood ith us, Heb. 2. 14; to be cut off from the land of e living, Iſa. 53. 8, in order to the preſervation of s body, the church, Eph. 5. 23; as in the carnal rcumciſion a part of the body was to be cut away, at the whole man might not be cut off from his eople. 4thly, That he would freely enable us to t away and to put off the ſins of the fleſh, by generation and ſanctification, which are perfected glory. Col. 2. 11. This I imagine, was the meaning f the ancient Jewiſh doctors, when they ſaid, that, *whenever one becomes a Proſelyte, he is like a new born child.* This being ſo very common in the mouths of heir maſters, Chriſt juſtly replied to Nicodemus hen he ſo impertinently enquired about their being orn again, *art thou a maſter of Iſrael and knoweſt not theſe things? John* 3. 10. They taught, that a new ſoul, which came under the wings of the divine majeſty and was received into the embraces of the ſupreme being, dropt down from ſome heavenly palace on him, who was circumciſed. By ſuch dark

and myſterious expreſſions it is probable, the ancien
Jewiſh doctors deſcribed ſpiritual regeneration; which
not being underſtood by the more modern, was b
them changed into mere empty ſound: ſee Selden, d
jurenat. lib. 2. c. 11.

And duties of gratitude.

XX. Laſtly, by the uſe of this ſacrament, the
were put in mind of the duties of a becomi
GRATITUDE. 1ſt. That they were to apply them
ſelves to internal, ſecret and ſpiritual piety, juſt a
circumciſion was performed on a ſecret member of t
body, which is to be vailed, Rom. 2. 28, 29. 2dl
To mortify their members, which are upon
earth, Col. 3. 5, that is to renounce their luſts, ev
thoſe that formerly were moſt dear to them, and b
loved by them. 3dly, To have no longer any intima
friendſhip with the world, which lieth in wickedne
as the deſcendants of Abraham, were ſeparated b
circumciſion from other nations, and renounc
their friendſhip: as appears from the open declarati
of the ſons of Jacob, Gen. 34. 14, 15. Tho' indee
they ſpoke this from an evil intention, yet wh
they ſaid, was right: compare Acts 10. 28.
circumciſed perſon, ſay the Jews, *has withdra*
himſelf from the whole body of the nations. And indee
circumciſion was a great part, and as it were, t
foundation of the middle wall of partition. 4th
They were chearfully and willingly, at the comma
of God, and for his glory, to ſubmit to every thin
however difficult, grievous, and painful, and ho
ever improper, fooliſh, and ridiculous, in the ey
of the world: not to account their reputation, n
even their life, dear, in compariſon thereof.

The duration of circumciſion confined to the time of the Old Teſtament.

XXI. God has determined the DURATION
circumciſion in theſe words, Gen. 17. 13, *and*
covenant ſhall be in yourfleſh לברית עולם, *for an eve*
laſting covenant. This is not to be underſtood of
perpetual duration even to the end of the world. T
diſtinction is well known of עולם הזה, *of this age*,
they ſpoke formerly, which comprized the who
œconom

economy of the Old Teſtament, and of עולם הבא, *the age to come*; which by the Apoſtle, Heb. 2. 5, is called ὁ μέλλων αἰὼν *the age to come*, or ἡ οἰκουμένη μέλλουσα *the world to come*, to which age belong the *days of the Meſſiah*. But the propheſies conſtantly ſay, that what was inſtituted for the covenant of the former age muſt not be extended to the latter age, whoſe face or ſtate and œconomy were to be quite different.

But to be abrogated in the new.

XXII. Moreover, that circumciſion was to be abrogated in the days of the more joyful diſpenſation of the covenant may thus appear. 1ſt. Becauſe it is a part of thoſe ſhadows, which, becauſe they prefigured the body that was to come, ought now to give place to it, ſince it is come, Col. 2. 17. 2dly. Becauſe it was a great part of that middle wall of partition, which ſeparated the Jews from the Gentiles, and whoſe incloſure was to be broken down by the death of Chriſt, *having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances: for to make in himſelf of twain, one new man, ſo making peace*, Eph. 2. 15. It was certainly foretold of old time, that the Gentiles were to be fellow-heirs, and of the ſame body with Iſrael, and partakers of the ſame promiſe, Eph. 3. 6. ſee Deut. 32. 43. Iſa. 19. 24. 25, and Iſa. 60. 3, &c. But this *concorporation*, or being of the ſame body, was not to be brought about by encloſing the Gentiles with Iſrael, within the ſame encloſure of rites and ceremonies (for that incloſure was appointed to eſtabliſh a ſeparation and enmity) but by deſtroying the ſame: *for, in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love*, Gal. 5. 6. *They which are of faith*, whether circumciſed or not, *the ſame are the children of Abraham*, Gal. 3. 7. 2dly. Becauſe circumciſion plainly ſhewed, that the blood of the New Teſtament was not yet ſhed, that the Meſſiah was not yet born of the ſeed of Abraham, or at leaſt not yet cut off for the Salvation of his

myſtical body. But when the world was made know, by the preaching of the Goſpel, that the things were done; it was neceſſary, that wh teſtified they were not yet done, ſhould be abr gated; leſt any inſtitution of God ſhould be found bear witneſs againſt the truth. To this purpoſe that of Paul, Gal. 5. 2, 3, 4, *behold, I Paul ſay unto that if ye be circumciſed, Chriſt ſhall profit nothing: for I teſtify again to every man that is circu ciſed, that he is a debtor to do the whole law.* T meaning is; whoever ſubmits to circumciſion, as neceſſary part of God's inſtituted worſhip, or a mean of juſtification, thereby renounces Chriſt. Becauſe he would have that ſign to be ſtill neceſſa which teſtifieth, that every thing is not yet acco pliſhed by Chriſt. 2dly. Becauſe, as circumciſi cannot be ſeparated from the reſt of the ceremon law to which it was as the porch, ſo he, who ſubmits circumciſion, thereby binds himſelf to the obſervan of the whole ceremonial law. But that is in effect deny the coming of Chriſt, and the time of refo mation and liberty. 3dly. Becauſe, as the righteou neſs of man before God muſt either depend wholly his own works, or wholly upon Chriſt, and th two cannot be conjoined, Gal 2. 21, and Gal. 3. 18; whoever ſeeks for righteouſneſs in circumciſi as his own work, is fallen from the righteouſneſs Chriſt; and ſo if he would obtain Salvation it neceſſary, that he keep the whole law: which bei impoſſible for him to do, he knows he is cut off fro all hopes of ſalvation.

But was to be done gradually and conſiderately.

XXIII. But the abrogation of this rite of circu ciſion had its ſeveral degrees. It was firſt in languiſhing ſtate, then it was dead, and at laſt b came pernicious. 1ſt. It began to languiſh at t circumciſion of Chriſt, who, by ſubmitting himſ to the law for the elect, and ſolemnly teſtifying th ſubjection by taking upon him the ſymbol of circu ciſion, made it appear, that he was that ſingular ſe

of Abraham, whoſe future nativity circumciſion was originally appointed to prefigure. From the time therefore, that he appeared, circumciſion, which ſignified that he was to come, loſt a great part of its ſignification. 2dly. It was further weakened, after Chriſt had, in the thirtieth year of his age, manifeſted himſelf to Iſrael, and was pointed out by John, as the Lamb of God which taketh away the ſins of the world, and was publicly owned by the Father as his beloved Son, whom all were to hear and obey. For then the Goſpel of liberty and of the kingdom began to be preached, and baptiſm, a ſign oppoſed to circumciſion, was uſed, as a ſacrament of initiation into a better covenant, whereby circumciſion came to loſe much of its dignity, 3dly. It began to die, at the death of Chriſt. For, when he was cut off from among his people, for the Salvation of the whole myſtical body, and had ſealed the New Teſtament by his blood, every thing relating to the future Meſſiah, which circumciſion prefigured, and to which Chriſt by his own circumciſion bound himſelf, was fulfilled. And thus the hand-writing, which was againſt Chriſt the ſurety, and againſt believers, was torn aſunder in his croſs, Col. 2. 14. 4thly. It came to be quite dead, after Chriſt, by his reſurrection from the dead, had received from the Father a diſcharge, in witneſs that the fulleſt payment was made, and exhibited it to the view, as it were, of the whole world. Yet believers had ſo little knowledge of the liberty purchaſed for, and offered to them, that Peter himſelf wanted to be taught it by a heavenly viſion, Acts 10. 28, 34, 35, 47. 5thly. It was not yet deſtructive, but ſo long as the church was not ſufficiently inſtructed in her liberty, it might at times, to avoid giving offence to the weak, be prudently, yet freely uſed not from a principle of conſcience, but from the dictates of charity and prudence, leſt the Jews, who were too tenacious of their peculiar and paternal rites, ſhould be alienated from the chriſtian religion: juſt as Timothy

was

was circumciſed, being the Son of a Jeweſs, Acts 1
1, 3. 6thly. But after the nation of the Jews, o
rejecting the Goſpel, were caſt off by God, an
continued obſtinately to inſiſt on circumciſion, as
neceſſary part of religion, nay of righteouſneſs, an
the church was ſufficiently inſtructed in her ow
liberty, circumciſion came to be deſtructive, as bein
a character of ſuperſtition and a badge of Jewiſh in
delity, and a renunciation of chriſtian liberty, as
have ſhewn from Gal. 5. 2. 3.

The Jews, when converted to Chriſt, will renounce circumciſion.

XXIV. 'Tis not now difficult to determine th
queſtion; namely whether the nation of the Jew
when they ſhall in the laſt times be fully converted
Chriſt, will religiouſly retain the circumciſion
infants? Without any heſitation, I think, we are
anſwer this queſtion in the negative, for the reaſo
juſt given. As they are ſuch, as evince that not on
the Gentiles, but alſo the Jews, were made fr
under the liberty of the New Teſtament, from c
cumciſion, which is the band of the whole yok
And in every reſpect the reaſon of both ought to
altogether the ſame. Tho' *the pre-eminence of*
Jew was formerly great, yet now he has none at a
None under Chriſt as wherein to glory: Paul a
counted it as loſs and dung, Phil. 3. 7, 8. In Chr
there is no difference of Jew and Greek, of circum
ſion and uncircumciſion: but Chriſt himſelf is all
all, Col. 3. 11, all pre-eminence of whatever nati
being totally removed. *Henceforth*, ſaith the Apoſt
2 Cor. 5. 16, *know we no man after the fleſh*, that
we have no greater eſteem for him on account of
pedigree from the Holy Fathers; *yea, tho' we ha*
known Chriſt after the fleſh, that is, tho' we ha
looked upon our carnal relation to Chriſt, as a
prerogative; *yet now henceforth know we him no mor*
we now place all our happineſs [not in that but]
our ſpiritual union with him by faith. And ſin
God is now in no ſenſe *a reſpecter of perſons*, Acts 1
34, we can never be allowed *to have the faith of o*
Lo

Lord Jeſus Chriſt the Lord of glory, with reſpect of per-
ons, Jam. 2. 1: or, in the kingdom of Chriſt, to put greater value on the deſcendants of Abraham, as ch, than on *Barbarians* or *Scythians*, *who have obtained e precious faith with us*, 2 Pet. 1. 1. In a word the rcumciſion of the believing Iſraelites, in the laſt times, ould be either a future privilege, or a burden and oke. But can be neither: not the latter; becauſe at would be repugnant to the liberty purchaſed by hriſt, which, as is meet, ſhould be exceeding glorious that happy period: not the former; becauſe the oſpel of the kingdom, hath removed all pre-eminence one above another, *hath made both one*, Eph. 2. 14.

XXV. Yet I have heard of two arguments againſt is, which have the appearance of ſtrength and but e appearance only. The one is taken from the ew Teſtament, the other from the Old. From the ew, that ſpeech of James and the elders to Paul, cts 21. 21, has been propoſed to my conſideration a learned perſon: *and they are informed of thee, at thou teacheſt all the Jews, which are among the entiles, ſaying, that they ought not to circumciſe their ildren, neither to walk after the cuſtoms.* But when is made a great commotion among thoſe, who were alous of the law, and yet believed in Chriſt, James thoriſed Paul to do ſuch things, from which all ight know, *that thoſe things, whereof they were formed concerning him, were nothing, but that Paul mſelf alſo walked orderly, and kept the law*, v. 24. aul complied with this advice. From this it might concluded, that the true ſenſe of Paul's doctrine as; that tho' the Gentiles, were not, indeed, bound circumciſion, and the other ceremonies, yet e Jews, even after they embraced the faith of hriſt, were to circumciſe their children, and to alk after the cuſtoms; becauſe Paul, at the rſuaſion of James, by this compliance removes from

The opinion of Jamesand Paul concerning circumciſion.

from himſelf the ſuſpicion of his teaching a contra
doctrine.

XXVI. But we are here to conſider diſtinctly thr
things. 1ſt. The true doctrine of Paul. 2dly. T
calumny invidiouſly fixed upon him. 3dly. T
prudential advice ſuggeſted to him by James and t
elders. Indeed Paul, who was an excellent preach
of chriſtian liberty, ſet both Jews and Gentiles, w
had ſubmitted to the Goſpel, at liberty from t
neceſſity of ſubmitting to circumciſion and the oth
ceremonies: for he proclaimed to all, that *circu*
ciſion is nothing, and uncircumciſion is nothing, but t
keeping of the commandments of God, 1 Cor. 7. 1
And he compares the law to a tutor, under who
tuition the Old Teſtament church was placed, bei
then in a ſtate of bondage: but now the kingdom
heaven being ſet up in the world; he declares that t
ſame church was come to age, which no long
ſtanding in need of a tutor, was not again to be giv
up to bondage under thoſe firſt elements of the worl
Gal. 4. 1. Which certainly compriſe both Jews a
Gentiles. He every where publiſhed this privilege
the New Teſtament freely and openly. Neverthele
he was not againſt making ſome allowances for t
weakneſs of the Jewiſh brethren, in the exerciſe
that liberty; in caſe there was not a Spirit of co
tention, nor an opinion of neceſſity and righteouſne
in ſtanding up for the practice of the ceremoni
Calumny put a quite different conſtruction on th
conduct: as if he acted thus to the reproach of t
law, and taught apoſtacy from Moſes, and did n
agree, in this doctrinal point, with others, who mai
tained the chriſtian faith. But the caſe was ce
tainly the reverſe: for, it is no reproach put upo
the law, to teach, that Chriſt made ſatisfaction to i
any more than it is a reproach put upon a hand
writing, that, on payment being made, it is cancell
Nor is it any apoſtacy from Moſes, to preach th
Chriſt is the beſtower of liberty, ſince Moſes himſe
commande

mmanded him to be heard: nor did Paul diſagree th the other Apoſtles; becauſe they alſo taught, cording to the decree of the Synod of Jeruſalem, immunity from that yoke; and Paul, in the exer- e of that liberty, by no means diſowned, that cha- y and prudence were to be regarded. Nevertheleſs e calumny gained ground; and many of the breth- n, who were not truely informed of the Apoſtle's ctrine, entertained groundleſs ſuſpicions of him. ence aroſe the advice, that he himſelf ſhould openly form ſome certain ceremonies: not in order to cre- e any prejudice to that chriſtian right and liberty, hich he had preached; but to ſhew publicly that he d done nothing inconſiderately, which could give e to any juſt indignation: that it was a vile calum- , by which he was defamed, as entertaining leſs verend thoughts of Moſes, and teaching the Jews contempt of the law. With this advice the Apoſtle mplies, not that he approved the violence of thoſe alots, but to wipe off a calumny, and to ſuit him- lf prudently and friendly to the weak. Thus, *unto e Jews he became as a Jew, that he might gain the Jews; them that are under the law, as under the law, that he ght gain them that are under the law*, 1 Cor. 9. 20. hoſe things being duely conſidered, it is evident, othing can be concluded from this paſſage for the ntinuance of circumciſion among the converted Iſ- elites.

XXVII. From the Old Teſtament is objected, zek. 44. 9. Where the Lord, deſcribing the ſtate f the church after the converſion of Iſrael, thus goes n; *no ſtranger, uncircumciſed in heart, nor uncircum- ſed in fleſh ſhall enter into my ſanctuary.* By which ords, all, who have a right to enter into the ſanctuary, re required to have the circumciſion both of fleſh d heart. If the queſtion was about uncircumciſion n general, we might very plainly explain it of the epraved diſpoſition of the unregenerate heart. Nay the uncircumciſion of the fleſh was expreſsly mentioned,

The uncircumciſed in heart and fleſh, what.

mentioned, nothing could hinder us from taking
prophetick expreſſion, borrowed from the rites
the Old Teſtament, in a ſpiritual ſenſe. But wh
the uncircumciſion both of fleſh and heart is diſtinct
mentioned, it ſeems altogether neceſſary, we ſhou
certainly underſtand the one ſpiritually, but the oth
literally.

XXVIII. In anſwer to this reaſoning I offer t
following conſiderations. 1ſt. That the whole co
text of Ezekiel concerning the building of a ne
temple, is myſtical and allegorical, and is expreſſe
by ſimilitudes, borrowed from the Old Teſtamen
all which, as is ſuitable to the ſtate of the Ne
Teſtament, are to be explained ſpiritually. 2dly
That tho' the uncircumciſion of fleſh and heart a
diſtinct, yet they are both myſtical. Surely unci
cumciſion myſtically ſignifies any depraved diſpoſitio
of man. Hence we read of *uncircumciſed lips*, Exo
6. 12, and *ears*, Jer. 6. 10, Acts 7. 51. Nay, an
impurity, even of thoſe fruits, which God had forbi
to be eaten, is called uncircumciſion, † Lev. 19. 2
The uncircumciſion therefore of the heart, in th
myſtical language of Ezekiel, ſignifies the impurit
of the heart and inward affections; the uncircumciſio
of the fleſh, the impurity of the outward action
performed by the body, according to the diſtinc
tion of Paul, 2 Cor. 7. 1. Both kinds of impurit
are to be laid aſide by him, who would be reckone
to belong to the communion of the people of God
*Who ſhall aſcend into the hill of the Jehovah? And wh
ſhall ſtand in his holy place? He that hath clean hand*

† The words are, " and when ye ſhall come into the land, and
ſhall have planted all manner of trees for food, then ye ſhall
count the fruit thereof as uncircumciſed: three years, it ſhall
be as uncircumciſed unto you, it ſhall not be eaten of." The
meaning in general is, it ſhall be unclean, and not to be eaten of,
but caſt away, and counted abominable, as the foreſkins were.

d a pure heart, Pſ. 24. 3. 4. But we are eſpeci-
y to take notice, that the diſcourſe here is not
ncerning the Iſraelites, but concerning the ſtrangers
o were to be admitted into the ſanctuary. They
rtainly, ſhall have their proper place in .his new
mple, Iſa. 56. 6, 7; and not have reaſon to com-
ain; *Jehovah hath uterly ſeparated me from his*
ple, *v.* 3. But to impoſe upon them, in the latter
ys, the neceſſity of circumciſion, from which they
re free, all the intermediate time, is, as has been
ewn diametrically oppoſite to the doctrine of the
poſtles.

CHAP. IX.

Of the Paſſover.

The ſummary of what is to be ſaid.

THE whole doctrine of the PASSOVER has been learnedly and copiouſly, above what n well be expreſſed, unfolded by the very laborious *muel Bochart*, *Hierozoic. lib.* 2. c. 50. But becauſe hat moſt excellent and invaluable book is rarely to e found in the hands of the youth, under our ition, we have thought proper in this chapter to xhibit, what he has handled at large, in a com-endious way. Yet in ſuch a manner, as to follow at imes our own judgment, and now and then inter-perſe what obſervations we have made from other uthors. We will therefore briefly run over theſe even particulars. I. The appellation of the paſſover. I. Its time. III. Its place. IV. Its miniſters. V. Its gueſts. VI. Its rites. VII. Its myſtery.

Paſcha ſignification of.

II. The NAME PASCHA is Chaldee, as *Philo* juſtly obſerves. In Hebrew it is called פסח *Peſach*, by the ntients *Phaſe* and *Phaſec*. The root פסח ſignifies to *paſs over*. *Joſpheus* render it ὑπερβάσια: *Philo* διαβατήρια. Juſt as there were alſo *ſacrifices* called *for paſſage* at *Lacedæmon*

Lacedæmon, that is, for the happy progreſs of expedition. But it is thus called, *Paſcha*, becau God while he ſlew the firſt born of the *Egypti paſſed over* the doors of the Iſraelites, on ſeeing t poſts thereof ſprinkled with the blood of the lam Exod. 12, 13. Thus Iſa. 31. 5, God delive *Jeruſalem* by *paſſing over* it while he takes d vengeance on other people. But the term *Paſcha* of various acceptations, denoting. 1ſt. The paſſ over of the angel, who, while he ſmote the firſt-bo of the Egyptians, paſſed over the houſes of the *Iſra ites*. 2dly. The lamb, which was ſlain in memory this deliverance *Exod.* 12. 21, *kill the paſſover*; *L* 22. 7, *then came the day of unleavened bread, when paſſover muſt be killed.* 3dly. The ſacrifices th uſually offered to God along with the lamb, Deut. 2. *Thou ſhalt ſacrifice the paſſover unto the Lord God of the flock and the herd.* 4thly. The feſtival da on which theſe things were ſolemnized, Luke 2 1. *Now the feaſt of unleavened bread drew nigh, wh is called the paſſover.* Seeing Chriſt our Lord ſuffered that time, hence ſome of the ancients, who were n acquainted with Hebrew literature, derived t name, *Paſcha* from the Greek πάσχω, *I ſuffer.*

The paſchal month.

III. The TIME is expreſsly ſpecified, *Lev.* 23. *in the fourteenth day of the firſt month, at even* (betwe the two evenings) *is the Lord's paſſover.* Whe obſerve (1.) The month. (2.) The day. (3) T hour or time of the day. The MONTH, *Abib* mentioned Exod. 13. 4, elſewhere called *Niſa* Neh. 2. 1. Eſt. 3. 7. אביב, *Abib* ſignifies in Hebre an *ear of corn*, as yet *freſh* or green. Hence was th name of the month; becauſe in thoſe warmer cou tries, and eſpecially in *Judea*, in that month, whi anſwers partly to our March, partly to our Apr the ſtanding corn neceſſary for the ſupport of life are, according to *Philo*, beginning to ripen; and a that time, the *Iſraelites* began to put the ſickle to th ſtanding corn Deut. 16. 9, and on the ſecond day o th

Abib.

e Paſchal ſolemnity, they offered to God a handful
the firſt fruits. But why the ſame month is in
aldee called ניסן, *Niſan*, is not ſo evident. A great Or Niſan.
an conjectures, it ought to be written *Niſſan*, as is
ne by Joſephus; or the *dageſch* ſtruck out of the
ter ס to be made up by a long vowel; as ניסין,
ſin is often put for נפין, *Niſin*, that is, *ſtandards*.
nd thus the appellation *Niſan* is very properly
ken from the war-like enſigns or ſtandards with
hich in that month, they firſt took the field. And
is very time the Jews underſtand to be intended, 2
m. 11. 1, *and it came to paſs, that after the year was*
pired, at the time when Kings go forth to battle.
or a like reaſon, the two former ſpring months were
lled by the *Bithynians* στρατείος and Ἄρειος as by the
omans MARTIUS from *Mars*. But this month is First
lled the firſt; namely, of the ſacred or eccleſiaſtical month of
ar, from the exodus out of Egypt; being other- the ſacred
ſe the ſeventh of the civil year whoſe beginning year.
as about Autumn, and whoſe firſt month was called
ſri. And there was the expreſs command of God
r this, Exod. 12. 2, *this month*, namely Abib,
mpare Exod. 13. 4, *ſhall be unto you the beginning* of
nths, it ſhall be the firſt month of the year to you.

IV. The day of this firſt month, ſet apart for the The 14th.
ſſover was the fourteenth. The hours, or time day be-
the day, was *between the two evenings*; the one of tween the
hich was a little paſt noon, when the the ſun began two eve-
o deſcend, the other a little before the ſetting of the nings.
n. Not only the *Hebrews* diſtinguiſhed their
enings in this manner, as may be ſeen in *Buxtorf's*
xicon under the word, ערב; but alſo ſome of the
reeks, according to the teſtimony of *Euſtathius*, *ad*
. 17. *Odyſs. According to the ancients the evening is*
ofold: for the late evening according to them is the
tter part of the evening towards ſun-ſet: the other the
rly evening, the firſt of the evening, following juſt upon
on. See alſo Heſychius under the word Δείλη. Within
e compaſs therefore of that time, in which the ſun
begins

begins to decline, and in which he ſets, the paſſov
was to be ſlain and roaſted, that it might be eaten
the beginning of the fifteenth day, which was at ſ
ſet. Joſephus ſays that the paſchal lambs we
killed, *from the ninth hour till the eleventh*, that
from three in the afternoon till five, *Bell. Jud.*
7. *c.* 17.

The place of killing the paſſover.

V. As to the PLACE; the paſſover was celebrat
the firſt time in Egypt, Exod. 12. 21; then in t
wilderneſs of Sinai, Numb. 9. 5. And in Egy
indeed, every one ſlew it in his own houſe, as th
was no altar, no place ſet apart for God the
But after the Exodus, none were allowed to kill
paſſover any where, but in the place, which God h
choſen: as is expreſsly enjoined, Deut. 16. 5.
But that place was not Jeruſalem only after Solom
built the temple there, but alſo the very court of t
temple, where they uſually killed the other ſacrific
For God placed his name, and cauſed it to dwell
ſo much in the whole city, as in the temple. T
Jews all agree in this: *they kill the paſſover as they*
other ſacrifices, only in the court of the temple, ſa
Maimonides, lib. de Paſch. c. 1. *Sect.* 3. And a ve
learned Engliſh author has ſhewn, that this is conſe
edly the opinion of the *Karaites* or ſcripturarian d
orſt of the Jews.

Whether the paſſover was a real ſacrifice.

VI. And the reaſon is obvious: for every o
knows it was not allowed to kill the ſacrifices but
the court of the temple. But that the paſſover w
a real ſacrifice, is evident from the followi
arguments. 1ſt. Becauſe the ſcripture in expr
words calls its זבח, *ſacrifice*, *Exod.* 12. 27, *it is*
SACRIFICE *of Jehovah's paſſover*. Tho' this wo
in other places denotes any feaſt whatever, made
of ſlain animals, as Prov. 17. 1, yet that it is h
be taken in its moſt common and ſacred ſenſe,
gather from this, becauſe זבח, the paſchal ſacrif
was a type of that moſt real ſacrifice of Chriſt, co
cerning which, Paul ſays, 1 Cor. 5. 7, *Chriſt*
paſſov

ſover ἐθύθη, *is ſacrificed for us.* Joſephus and Philo ewiſe every where call the paſchal lambs, θυσίαι or ſiæ, that is, according to the interpretation of ſinus, *hoſtiæ, ſacrifices.* 2dly, Becauſe the perſons, ebrating the paſſover, are ſaid to *offer the offering to ovah*, Num. 9. 7. 13. 3dly, Becauſe the blood the paſchal lamb, as of a true ſacrifice, was offered the Lord. Which may be gathered from the ds of Moſes, Exod. 23. 18, *thou ſhalt not offer the od of my* SACRIFICE *with leavened bread, neither ll the fat of my* SACRIFICE *remain until the morning:* my ſacrifice, that is, of my paſſover, as even kelos has it *the blood of my ſacrifice*, and *Jonathan, the od of the libation* of my paſſover. Add a parallel ſage, Exod. 34. 25, *thou ſhalt not offer the blood of ſacrifice with leaven, neither ſhall the* SACRIFICE THE FEAST OF PASSOVER *be left unto the morn-*. 4thly, Becauſe the blood of the paſchal lamb s ſprinkled as well as the blood of the other ſacri-es. In 2 Chron. 30. 16, ſpeaking of the paſſover, it aid, that the Prieſts ſprinkled the blood, which they ceived from the hands of the Levites: alſo, chap. 35. , *and they killed the paſſover and the Prieſts ſprinkled blood from their hands.* And none is ignorant, t this belongs to a ſacrifice. Maimonides obſerves ll on this occaſion, that the ſprinkling is of great portance, as being the foundation of the offering. d Peter alluding to this, ſays, that we are elected, *to ſprinkling of the blood of Jeſus Chriſt*, 1 Pet. 1. 2. therefore we have a more clear repreſentation of ſacrifice of Chriſt in the paſſover, beſides ſo many guments, it is plain, we are by all means to aſſert, t the paſſover was a true ſacrifice. And if ſo, it uld not be properly killed any where, but in the art of the temple.

VII. The ſtraitneſs of time and place is in vain jected: as if it was not poſſible within the compaſs the two evenings, to preſent and offer at one altar, many thouſand lambs. Concerning the prodigious number

Nor could the ſtraitneſs of time and place hin-

der the paſſover being killed in the court of the temple, ſee Joſephus de Bell. Jud. lib. 7. c. 7.

number of theſe, ſee an extraordinary hiſtory or fa in Lightfoot on John 12. 12. For, that the court the temple was very extenſive appears from the twe two thouſand oxen, and a hundred and twenty th ſand ſheep, which Solomon offered there at the de cation of the temple, 1 Kings 8. 63, and the ſacrifi without number offered by the reſt of the peo 2 Chron. 5. 6: moreover, there were very many expeditious Prieſts at leiſure, for four hours, circumſtances ſo required, to be employed in offer theſe lambs. And thoſe very perſons, who tell there was ſuch a prodigious number of paſchal lam at the ſame time tell us, that the number could be aſcertained, but by the calculation made by priests, who offered in the court.

The miniſters. The common people allowed to kill that and other ſacrifices.

VIII. The MINISTERS here were, (1.) The comm people. (2.) The Levites. (3.) The Prieſts. It belon to the COMMON PEOPLE not only to bring the paſc ſacrifices to the prieſts, but alſo, if they pleaſed, kill them. Which Philo, after the manner of O tors, exaggerates, when he writes, *lib. de decalo that at the feaſt of the paſſover every one indiſcrimin ſacrificed, the law granting, on one extraordinary day a year, the office of prieſt to the whole people, to ſacrifices for themſelves.* God himſelf ſeems to h granted that privilege to all the people, Exod. 12. *and the whole aſſembly of the congregation of Iſrael ſ kill it.* Nor was this peculiar to the paſſover, Philo ſpeaks, but allowed to the common people the caſe of any other ſacrifice, namely to kill ſacrifices, even the moſt holy, whether for themſel for private perſons, or for the whole congregati as Maimonides has more accurately obſerved t Philo, de Ingreſs. Sacred. in Sanct. c. 9. §. 14: the thing is clear from ſcripture. See concerning burnt offering, Lev. 1. 3, 4, 5: concerning peace offering, Lev. 3. 2: and concerning the offering, Lev. 4. 24.

IX. B

IX. But when private perſons did not chooſe to the paſſover, or were not allowed on account of cleanneſs, the LEVITES were ſubſtituted for this rk in their room, becauſe they were more ſkilful d expeditious. We have an example, 2 Chron. 30. *for there were many in the congregation that were ſanctified; therefore the Levites had the charge of killing of the paſſovers, for every one that was not n, to ſanctify them unto the Lord.* Similar to this he paſſage Ezra 6. 20.

Yet the Levites at times ſubſtituted for them.

X. The buſineſs of the PRIESTS was to ſprinkle at altar the blood received from the common people, the Levites, as we have already ſhewn from 2 ron. 30, 16 and 35. 11. They alſo alone burnt the on the altar, as the Jews conſtantly aſſert. ſtead of all others let us only hear *Maimonides, de ſcba, c.* 1. §. 14. Who, after he had deſcribed a ge circle of prieſts around the altar, with baſons of ld and ſilver, adds, when any of them had killed e paſſover, the blood was received in a baſon by e next prieſt, who was to deliver it to a ſecond, and on till it came to the prieſt next the altar, who ured it out at once at the bottom of the altar, and turned the baſon empty, which he had received ll. After the blood was poured out, as he ſays ſewhere, 5. 6, they ſtrip the paſchal lamb of his in, and opening his belly take out the fat on the wards and burn it leiſurely as in every ſacrifice. Which they might do, during the whole night, till e morning dawn. Which is a further confirmation at the paſſover was a true ſacrifice.

The buſineſs of the Prieſts was to ſprinkle the blood and burn the fat.

XI. As to the GUESTS; they were in the firſt lace all true-born *Iſraelites*, if they were not excluded by legal uncleanneſs. For, Exod. 12. 6, 47, *all e congregation of Iſrael* is commanded to ſolemnize he paſſover. And then the Proſelytes, who *were ircumciſed and became Jews*, Eſt. 8. 17: whether ey were bond-men born in the houſe, or bought with money, or mercenary, or inmates of the land

The gueſts. All who were circumciſed and not unclean.

of *Canaan*, ſubject to no bondage, or, in fine, thoſ
whom they called Proſelytes of righteouſneſs, wh
upon being circumciſed alſo had a right to eat t
paſſover, Exod. 12. 48, *and when a ſtranger ſh
ſojourn with thee, and will keep the paſſover to Jehov
let all his males be circumciſed, and then let him co
near and keep it; and he ſhall be as one, that is bo
in the land: for no uncircumciſed perſon ſhall eat there*

Alſo women.

XII. It is a queſtion, whether women were lik
wiſe excluded by the ſame law, that the uncircum
ciſed were; eſpecially as the law commanded t
males only to repair to the three feſtivals, Exod. 2
17; and 34. 23. Deut. 16. 16. It would ſeem
they were not. 1ſt. Becauſe women cannot
numbered among the uncircumciſed, nor account
as ſuch, for circumciſion did not belong to the
but they were reckoned along with their circumciſ
parents, or huſbands. 2dly. Becauſe all the congr
gation of Iſrael, as we have juſt ſhewn, is commande
to celebrate the paſſover. But the women make
part of this congregation. Deut. 29. 11. 3dly. Th
the women together with the men celebrated the
ſolemn feſtivals, appears from the example of Elk
nah, who yearly carried with him his two wiv
with his ſons and daughters, to Shiloh to the ſolem
feſtivals, 1 Sam. 1. 3, 4. Joſeph alſo and the ho
virgin repaired yearly to Jeruſalem to the feaſt of t
paſſover, Luke 2. 41. From which it appears, th
the ſame thing may be concluded concerning all t
pious women in thoſe times. 4thly. From a part
of reaſon: becauſe in other euchariſtical ſacrifices,
שלמים peace-offerings, women alſo had their portio
thus *Elkanah* gave to his wife Peninnah, and to
her ſons and daughters, parts of the ſacrifice; b
to Hannah, whom he loved, a worthy a doub
portion, 1 Sam. 1. 4, 5. When David likewiſe offere
euchariſtical ſacrifices, he dealt out a part of them
all Iſrael, as well to the women as men, 2 Sam. 6. 1
And the daughters of the prieſts ate of the ſacre
food

od; Numb. 18. 11, 19. And why may we not ppoſe that women alſo partook of the paſſover, hich was a kind of euchariſtical ſacrifice, or peace-fering? 5thly. We add the teſtimony of *Maimo-des*, who ſays, that women were not only admitted the paſchal feaſts but alſo at times there was a mpany, which conſiſted only of women, *de Paſch.* 2. §. 5.

But their paſſover was diſcretionary.

XIII. We muſt not however omit here the obſervation of the Rabbins, who diſtinguiſh between e command concerning the paſſover, and concerning the not eating leavened bread. They ſay, at all were abſolutely bound to this laſt, females, as ell as males. This law, not to eat leavened bread, xod. 13. 3, is, ſay they, *at every time and in ry place, equally binding on males and females.* See ttinger, *jus. Hebr. Sect.* 4. §. 22. But the command ncerning women's appearing at Jeruſalem to keep e paſſover is no where to be found in expreſs terms ence it is ſaid in *Talm. Hieroſol. Tract. Kidduſchin.* . 61. *col.* 3, *th paſſover of women is a diſcretionary ing.* But thoſe women, who were led by a zeal for ligion, were accuſtomed to preſent themſelves before od, in order to partake of this ſacrifice. Lightfoot. l. Luc. 2. 43.

The number of the gueſts.

XIV. The gueſts, who partook of the paſchal lamb, e commanded to meet, by houſes, or families, xod. 12. 3, *they ſhall take to them every man a lamb, cording to the houſe of their father s a lamb for an uſe.* But if a houſe had not a number ſufficient to onſume a lamb, the neighbours were to be called in, ll a juſt number was made up, v. 4. The Jewiſh aſters took care, that the number of gueſts ſhould ot be under ten, nor above twenty. Which Jona-han's paraphraſe on Exod. 12. 4, and Joſephus. de ell. Jud. lib. 17. c. 7, obſerve. In thoſe companies r ſocieties, called θιάσοις by Joſephus, by the Hebrews rman, men and women ſat down together, old men, nd young, whole and ſick, maſters and ſervants;

in fine, every Jew, that could eat a morſel of fle not excluding even young children.

The unclean excluded.

XV. They, who were legally unclean, whether touching a dead body, or by a leproſy, or whoſe ſe went from them, or by any other accident, a women in their monthly courſes, were debar from the paſſover, Numb. 9. 6. Perſons thus pol ted, till the time for their purification was elapſe were not permitted to taſte the fleſh either of paſchal lamb, or of any peace-offering, under p of being cut off, Lev. 22. 3, &c. And therefore Jews, being to eat the paſſover, would not enter judgment hall, leſt they ſhould be polluted, Jo 18. 28. But under King Hezekiah, many tribes Iſrael broke this law, for a great part of them had ſanctified themſelves as they ought. Yet God, be appeaſed upon the prayer of the pious king, forg thoſe who were truly converted, 2 Chron. 17. &c.

For whom the ſecond paſſover was inſtituted to which perſons on a journey were bound.

XVI. But leſt they, who were unclean at t time of that paſſover, ſhould be deprived of ſuch excellent ſacrament, for a whole year, a ſeco paſſover was, at God's command, appointed for th in the ſecond month; on which a perſon on a journ afar off was bound to attend, if he was not able come to Jeruſalem, at the ſtated time of the paſſov Numb. 9. 10, 11. The Jewiſh maſters fix † a journ afar off, at fifteen miles without the walls of Jeru lem; ſo that a perſon, at that diſtance from the c on the fourteenth day of the month, might lawfu

† Amſworth makes the following remark upon this. T Hebrew of this word AFAR OFF hath extraordinary pricks ove for ſpecial conſideration. Hereby the Lord might ſignify, t we Gentiles who were unclean, even dead in treſpaſſes, and f and AFAR OFF, Eph. 2. 1, 13, ſhould be made nigh by the bl of Chriſt, and ſo partakers of him, the ſecond paſſover, w now " is ſacrificed for us," 1 Cor. 5. 7.

ep the ſecond paſſover. But why ſhould he not ther ſet out on the preceding day, in order to be at e feaſt, and not ſuffer himſelf to be ſtraitened in me? For, if any one, who ſet out on a journey, as retarded by the invincible ſlowneſs of his beaſts, by a diſorder in his feet, or any accident of the like ture, ſuch a perſon was not accounted to be on a urney afar off, but to be אנוס, *detained by force.* ilo therefore, de. vita. Moſis, lib. 3, ſeems to have tter underſtood the meaning of this law, when he plies the following things to thoſe, *who, on account a journey afar off, are hindered from ſacrificing with the t of the nation. For,* ſays he, *they who travel, and e in other parts of the world, are not guilty of any ſin which they are deprived of the common honour with reſt. Eſpecially, as one country cannot contain ſo ulous a nation, but is obliged to ſend out colonies into ny places.* Concerning this ſecond paſſover, of the clean, there are fine things in Selden, de Synedriis, . 2. c. 1.

XVII. In the RITES preſcribed by Moſes, there e five things to be obſerved. (1.) The appoint- ent of the paſchal lamb. (2.) The preparation. .) The ſlaying. (4.) The roaſting. (5.) The eating it. The rites.

XVIII. The paſchal beaſt was to be שה, *a ſmall ttle or beaſt*, a *lamb* or *kid*, Exod. 12. 3. for, that ame is common to both, Deut. 14. 4, ye ſhall eat *a all beaſt, of ſheep, and of goats:* thus alſo, Exod. 12. , it is emphatically added, *ye ſhall take it out from the ep, or from the goats.* However it is probable, that e pious uſed this liberty, in ſuch a manner, that ey more frequently offered a lamb, as a more ceptable ſacrifice to God, becauſe, in ſheep there a greater degree of meekneſs, docility, and inno- ence. And therefore it is, that though Chriſt is in many different places, propoſed to us, under the ype of a lamb, yet we never once obſerve, that he is ointed out, under the denomination of a kid. And therefore, The paſchal beaſt, a lamb or kid.

More frequently a lamb.

therefore, Theodoret, Quæſt. 24, in Exod. ſeem
not to have given a bad explication of the meaning
the Law-giver: *that he, who has a ſheep, ſhould offer*
but he, who has none, ſhould offer a kid.

Not an ox.

XIX. We are not to think, that oxen were ma
uſe of in the paſchal ſacrifice, ſtrictly ſo called; t
in ſcripture, even they are called by the name of
Paſſover: as Deut. 16. 2, *thou ſhalt therefore ſacri*
the paſſover unto the Lord thy God, of the flock, and
herd; and 2 Chron. 35. 8, *they gave unto the Pri*
for the paſſover-offerings two thouſand and ſix hund
ſmall cattle, and three hundred oxen: and again *v.*
they gave unto the Levites, for paſſover-offerings, f
thouſand ſmall cattle, and five hundred oxen. T
appellation paſſover, when it comprehends oxen,
taken in a larger ſenſe, and then denotes thoſe peac
offerings, which were killed at the paſſover feſtiv
in order to feaſt on them with joy, before Jehova
Thus, in the ſolemn paſſover under king Hezekia
they did eat throughout the feaſt, ſeven days, offeri
peace-offerings, 2 Chron. 30. 22. To this alſo,
ſeems, we ſhould apply, what John relates, Jo
18. 28, that the Jews would not enter the judgme
hall, leſt they ſhould be defiled; *but that they mig*
eat the paſſover: not, certainly the paſchal lam
which they had eaten, at the ſame time that Chriſt d
the day before; but the ſacrifices that were uſua
offered, for the ſeven days of the feaſt, which we
hence alſo called *Paſſovers.* We therefore infer, t
the ſacrifice appropriated to the paſſover, conſiſted
a lamb, or a kid only.

The requiſites of the paſchal ſacrifice.

XX. The Law-giver requires three things, in t
lamb, or kid, to be offered; that it be ſound, *a ma*
and *of the firſt year*, Exod. 12. 5. To be *ſound* ſign
fies, to be without defect, and blemiſh, Lev. 22.
20, 21. The blemiſhes in a ſacrifice are deſcribed
large, *v.* 22. God would have a *male*, becauſe t
more excellent things are to be offered to him; b
a male is more excellent than a female, Mal. 1.

fine, it was to be בן שנה, *the Son of a year*, or of e firſt year. By which expreſſion is not meant a mb, come to, but ſhort of his 1ſt year. For every aſt was, from its eighth day, pure, or fit for ſacri-ce, Exod. 22. 30. Lev. 22. 27. From the eighth y therefore, if we regard this general law, a lamb ight be offered, till it completed its firſt year. fter which the Jewiſh maſters exclude it from ſa-ifice. Yet to me it ſeems more natural, by a lamb the firſt year, to underſtand that which is almoſt year old, at which time it is come to its proper ze, and its moſt grateful reliſh. Nor can I imagine at the ancient believers were ſo minutely nice, in lculating the time, that they accounted their lambs rophane, directly on the commmencement of the ſe-nd year; or that they ſet down the nativity of their ttle, in journals, leſt they ſhould miſtake in a mi-ute.

XXI. The PREPARATION of the paſchal lamb, onſiſted in the keeping it up, or ſetting it apart, hich was done, on the tenth day, and continued ntil the fourteenth, on which it was to be killed. xod. 12. 3. The Jews give the following reaſons r this command. 1ſt. Leſt they ſhould forget it, they delayed it, and took no care about it, till the ry moment of their departure, ſince they would en be hurried with a variety of buſineſs. 2dly. hat they might more exactly obſerve, whether the mb had any blemiſh. 3dly. That they might have opportunity from the ſight of the lamb, to converſe gether concerning their redemption out of Egypt. thly. That they might have time to prepare them-lves for keeping the approaching ſolemnity. It was to be ſet apart four days before killing.

XXII. The KILLING of the lamb, followed upon ts ſeparation. Exod. 12. 6. *And the whole congre-ation of the children of Iſrael ſhall kill it.* The blood was to be received in a baſon, and a bunch of hyſſop o be dipt therein, with which they were to ſtrike, or ſprinkle The manner of killing it.

ſprinkle the lintel, and the two ſide-poſts of the houſe
v. 22. The lintel, I ſay, not the threſhold, leſt thoſe
that paſſed, ſhould trample under foot the ſacre
blood, which was inſtead, both of a ſacrifice, and
ſacrament. For why ſhould not true religion hav
the ſame effect on them, that ſuperſtition had on th
people of Aſhdod, who, for a long time, would no
tread on the threſhold of their temple, after Dago
had fallen on his face upon it? 1 Sam. 5. 5, God him
ſelf ſhews the reaſon of this ſprinkling, Exod. 12. 1
*and the blood ſhall be to you, for a token upon the houſe
where you are: and when I ſee the blood, I will paſs ove
you, and the plague ſhall not be upon you, to deſtroy yo
when I ſmite the land of Egypt.* Not that there was an
natural efficacy in the blood of the lamb, or that Go
ſtood in need of a ſign, to diſtinguiſh his own people
2 Tim. 2. 19. But this ſign was given to the Hebrews
that thereby, they might be confirmed and aſſured o
their deliverance, Heb. 11. 28, *through faith, Moſe
kept the paſſover, and the ſprinkling of blood, leſt he, th
deſtroyed the firſt-born, ſhould touch them.*

Roaſting it.

XXIII. God gave a command about ROASTING it
Exod. 12. 9, *eat not of it raw, nor ſodden at all wit
water, but roaſt with fire.* Firſt, God forbids th
eating it *raw.* Not that this is to be underſtood o
what is quite raw: for, the Iſraelites knew this o
themſelves. They were not ſo voracious, as uſuall
to feed on fleſh, altogether undreſſed. It is therefor
meant of that, which is not ſodden, or roaſted *enough*
as the Jewiſh maſters well explain it. For in tha
great hurry, with which the firſt paſſover was en
forced, and in ſo great a number of paſchal lambs
it might eaſily happen, that ſome of them might be
only half done, or ſcorched, unleſs the law-giver had
provided againſt it, by an expreſs command. A thing
not without its myſtery, as we ſhall preſently ſee.
But it was not ſufficient to have the lamb perfectly
done, unleſs alſo done in that manner, which God
preſcribed,

ſcribed, namely, *roaſted*, not *boiled*. This was te otherwiſe, than in the other peace-offerings, oſe fleſh was cuſtomarily boiled, in order to be en, both by the people and the prieſts, even at the chal ſolemnity. Wherefore 2 Chron. 35. 13, theſe ngs are accurately diſtinguiſhed: *and they roaſted paſſover with fire, according to the ordinance, but other holy offerings, ſod they in pots, and in caldrons, in pans.* Where obſerve, that in both caſes the rd בשל is uſed, to ſhew, that it is applied both to ling and roaſting, according to the nature of the ject.

XXIV. The roaſting is followed by the EATING Eating it in Egypt. Where firſt, we are to obſerve the dreſs or attire of ſe, who were to eat it, which they were to do, h their loins girded, their ſhoes on their feet, and ir ſtaff in their hand, Exod. 12. 11: which is the ſs of travellers, and of thoſe, who undertake nething laborious. For, the garments of the entals, being long and flowing, and generally girded, were to be tucked up, when either they dreſſed themſelves to a journey, or ſome laborious rk, that they might be no impediment to them. Kings 4. 29. And *a perſon girded*, does not ſeldom note an *induſtrious perſon*, whom the Greeks call ἀνὴρ περιζωσμένος, *a man well girded*, and the Hebrews גבור חלוץ nd none is ignorant, that a *ſtaff* is proper for a rney, as travellers are thereby ſupported in danger- Having a ſtaff. s places, and defend themſelves with it againſt greſſors and wild beaſts; ſee Gen. 32. 10. Mark 8. Nor was the rod of Moſes, which is ſo ebrated, any thing but a traveller's ſtaff, Exod. 2.

Girded.

XXV. Their being commanded to eat the paſſ- And ſhod. er, with *ſhoes on their feet*, ſeems to be to the ſame rpoſe. For it is probable, while the Iſraelites re in Egypt, they were generally without ſhoes; leaſt they did not uſe them daily, during their vere bondage. As in the flouriſhing ſtate of the

Jews

Jews, we have examples of perſons being unſhod even in Judea. As this want of ſhoes was le hazardous to the Iſraelites in Egypt, God was pleaſ to provide them with ſhoes, when they were now undertake a tedious, hard, and rough journey: other caſes, one's being bare-footed, was a ſign ſubmiſſion and devotion, Exod. 3. 5. Hence th ſaying of the Pythagoric ſchool, *do thy religious wor and adoration bare-footed.* And *Berenice*, the ſiſter king *Agrippa*, *came bare-footed before the tribunal,* prefer her ſuit to *Florus*, who exerciſed great cruelt againſt the Jews, *Joſeph de Bell. Jud. lib.* 2. *c.* This putting on of ſhoes, was not therefore a part religious worſhip, but a ſymbol of their approachi journey.

Why the Ethiopians, when they entered their temple, were unſhod.

XXVI. We ſhall not grudge to ſubjoin, becau of the affinity of the ſubject, what *Zaba Zago*, rela in *Damianus a Goes*, concerning the manners of *Ethiopians.* He affirms, they cannot enter their church but unſhod. Becauſe, ſays he, the *Ethiopic* church are not like that country, where the people of *Iſr* ate the paſchal lamb on their departure out of Egy in which place God commanded them to eat it w ſhoes on their feet, and their loins girded, on accou of the defilement of the country; but are like mou *Sinai*, where God ſpoke to *Moſes*, ſaying, *Mo Moſes, put off thy ſhoes, from off thy feet, for the pl whereon thou ſtandeſt is holy ground.* And this mou *Sinai* is the parent, from which our churches ha derived their origin, juſt as the Apoſtle's from t prophets, and the New Teſtament, from the O Thus far he: but the obſervation appears to me, be idle and ſilly: like thoſe to which the eaſterns a too much addicted.

The paſſover to be eaten with unleavened bread, and bitter herbs.

XXVII. But to return from this digreſſi Moreover, God was, Ex. 12. 8, pleaſed to comma them to eat the paſſover, with *unleavened bre and bitter herbs.* *Plutarch* relates, that, among t Roma

omans, the Flamen Dialis, or prieſt of Jupiter was rbid the uſe of leaven, in Quæſt. Roman. Becauſe leaven ariſes from a ſtate of corruption, ſo alſo, hen it is mixed, it corrupts the lump. Nor was ly the paſchal lamb to be eaten, with unleavened read, but God commanded the Iſraelites, to abſtain om leaven, for ſeven whole days, Exod. 12. 15. ince the five intermediate days of theſe ſeven were orking days, God ordered the firſt and laſt to be counted feſtival: for, as on the firſt they were t at liberty, from ſuch a hard and grievous bon-ge, ſo on the ſeventh the red-ſea ſwallowed up haraoh and all his hoſt. And this divine inſtitution rved to perpetuate the memory of both theſe mong his people. But of what ſort theſe bitter rbs were, we are neither much inclined to enquire, or is it of great importance. Whoever would know e opinions of the Jewiſh maſters on this head, may nſult our great author (Bochart.) We haſten to her matters.

XXVIII. God alſo forbid them, to break ſo much a bone of the paſchal lamb, Exod. 18. 46. Numb. 12. This law ſeems likewiſe to have a reference their being commanded to eat it in haſte; for they ho are in a hurry don't ſpend time in breaking and king the marrow out of the bones. But a myſtery ſo lay concealed in this law, of which preſently. Not allowable to break a bone of it.

XXIX. There was another law, not to leave any the fleſh of the lamb until the morning, but to urn what remained thereof, Exod. 12. 10. Of this ind, were the laws, in all ſacred feaſts, ſee Exod. 6. 19: Lev. 7. 15, and Lev. 22. 30, excepting ly the fleſh of the offering of a vow, or a voluntary ffering, Lev. 7. 16, 17. The deſign of theſe laws as to preſerve the ſacred food from corruption, nd from being put to profane uſes. In the lamb, ey were to take ſpecial care, that its remains ſhould either hinder nor clog the Iſraelites, who were now depart; nor yield matter of deriſion to the Egyp- None of it to be left until the morning.

tians

tians, nor become a prey to dogs. And perhaps al
to prevent their becoming an object of idolatry,
the brazen ſerpent was.

That night not to go out of their houſes.

XXX. Moreover, God commanded, that no
ſhould go out at the door of his houſe, until t
morning, Exod. 12. 22; leſt they ſhould meet w
the deſtroying angel, who, indeed, could ha
diſtinguiſhed the Iſraelites, even out of their houſe
but they were to be taught, that their ſafety conſiſt
in keeping themſelves, as it were, under the prot
tion of the blood of the lamb, with which they h
ſprinkled the poſts of their doors. If they had reje
ed this ſacrament of their ſecurity, they wo
thereby have alſo rendered themſelves unworthy
the grace, that was repreſented by that ſign.

It was to be wholly conſumed in one houſe.

XXXI. In fine, it was ordained to be eaten,
one houſe, and none of the fleſh to be carried o
Exod. 12. 46. This law ſeems to be joined with
4, in which thoſe families, which were ſo ſmall,
not to be able to eat a whole lamb, are comman
to join with their neighbouring families. But h
leſt any ſhould think, that the lamb could be halv
and one half carried out to the abſent family, the
directs, two families joining together, to eat the la
in one houſe, and carry none of its fleſh abroad.
cauſe ſo ſalutary a victim could not be divided:
nothing but an entire lamb, in every houſe, co
reſcue that houſe, from the imminent deſtruction

Some of theſe rites perpetual, ſome uſed in Egypt.

XXXII. But we are to obſerve, that ſome of th
ceremonies, were perpetual; as the killing, roaſti
and eating the lamb, with unleavened bread,
bitter herbs, without breaking a bone, &c. oth
again were uſed only once, and no where elſe bu
Egypt. To this may we reckon. 1ſt, The
concerning the keeping up the lamb for the ſpace
four days, before it was to be killed. God would h
this done in Egypt, leſt the Iſraelites, when amo
their enraged enemies, ſhould not have lambs,
they were obliged to look out for them, only at t
ver

ry laſt: but in Judea they had nothing to fear of
is kind: and it would have been no eaſy matter
r thoſe, who came a great way to the city, to provide
emſelves preciſely at that time, as the greateſt part
d not come till the preparation for the feaſt, or at
oſt, the day before, and then purchaſed from thoſe
o uſually expoſed lambs to ſale in the temple.
hn 2. 13, 14. It alſo appears, from the hiſtory of
riſt's laſt paſſover, that the diſciples aſked their
after, only on the firſt day of unleavened bread,
ere wilt thou that we go and prepare, that thou
yeſt eat the paſſover? Mark 14. 12. Conſequently
ey had not kept up a lamb four days before.
ly, The law concerning ſprinkling the lintel, and
e-poſts with the blood of the lamb: becauſe the
ſon, which God gave for this command, could only
ſpect Egypt, Exod. 12. 12, 13. And from 2 Chron.
. 15, 16, and chap. 35. 5, 6. 10, 11, we learn, that
Judea, the paſchal lambs were killed in the court of
e temple, and there their blood was poured out. Nor
es it appear that any part of this blood was carried
o private houſes to be ſprinkled on their door-
ſts. 3dly, The law concerning the eating the
ſſover, with their loins girded, with ſhoes on their
t, a ſtaff in their hands, and with haſte. Becauſe
eſe things had a reſpect to that long and tedious
rney, they were in a few hours to take: but after
ey had performed that journey, they ate it quietly
d ungirded, not ſtanding, but ſitting, not in
ſte, but at leiſure; as is plain from the example
Chriſt, who ſat down on a couch, in an upper room
th his Diſciples. 4thly, The law not to ſtir abroad
t of their houſes, leſt they ſhould meet the
ſtroying angel: as in like manner appears from
e example of Chriſt, and his diſciples, who, in that
ry night, in which they kept the paſſover, repair-
to the mount of Olives, Mat. 26. 30.

XXXIII. It

Two benefits shadowed forth by the paſſover.

XXXIII. It now remains, that we explain, a briefly ſhew, the MYSTERY of the paſſover, and what all this pomp of ceremonies tended. And in neral, it is certain, that two benefits were ſhadow forth thereby; the one temporary, and peculiar the people of Iſrael; the other eternal, and comm to all true believers in Chriſt. On the former ſhall curſorily hint a few things: on the latter more diſtinct and explicit.

One of them peculiar to the Iſraelites.

XXXIV. And, 1ſt, The very name Paſc which, as we have ſaid, ſignifies a paſſing ov reminded the Iſraelites of the angel, who pa over their houſes without touching them, in t night, in which he fell on the Egyptians, in ſuc manner, that not a houſe was free from the ſlaugh Exod. 12. 30. 2dly, The bitter herbs, with wh they were to eat the lamb, ſignified, the *bitter* they had led in Egypt, *under hard bondage, in mor and in brick*, Exod. 1. 14, ſo that they juſtly mi cry out, as they afterwards did in the Babylo captivity, Lam. 3. 15, that they *were filled bitterneſs, and made drunken with wormwood.* T they teſtified in the paſſover, ſaying to each other Maimonides de Paſch. c. 2. §. 40, relates, *we have e that bitter thing, becauſe the Egyptians embittered life of our fathers in Egypt, as it is written*, Exod 14. 3dly, The unleavened bread alſo, which but little grateful to the palate, was eaten for ſame end. Wherefore the maſter of the fam when he diſtributed the pieces of it to his domeſti addreſſed them thus: *this is the bread of affli which our fathers did eat in the land of Egypt*, in very words of Moſes, Deut. 16. 3. They there ſet down the unleavened bread only in pie becauſe not whole, but pieces of bread are given the poor. 4thly, Moſt of the other rites ſignifie the Iſraelites, that, being now called to liberty God, they were as ſoon as poſſible to betake th ſelves out of that ſtate of bondage. And there

y are commanded to eat in a ſtanding poſture, h their loins girded, with ſhoes on their feet, and ning on their ſtaves, and in haſte, becauſe that very ment they were to depart. They were not to it boiled, but roaſted, that being ſooner done: d with unleavened bread, that they might not ſlip opportunity of departing, ſhould they ſtay, till lump was leavened. 5thly, However, as it is eſſary to explain dumb ſigns by words; ſo, n their children aſked, what this ceremony ant, they were commanded to anſwer; *this is the rifice of the Lord's paſſover, who paſſed over the ſes of the children of Iſrael in Egypt, when he ſmote Egyptians, and delivered our houſes*, Exod. 12. 27.

XXV. But a deeper myſtery was vailed under ſe things, of which we are now to ſpeak. And t we may do it with greater exactneſs, we will w, that four things are repreſented by this ſacra- nt. I. The very perſon of Chriſt. II. The ferings he bore for us. III. The fruits of his ferings. IV. The manner we are made partakers them. Theother common to all believers.

XXVI. The ſcriptures frequently repreſent the RSON of Chriſt under the type of a LAMB, John 29, 36. On account of his meekneſs and humility, t. 11. 29, the ſimplicity of his manners, 1 Pet. 19, his extraordinary patience, Iſa. 53. 7. ich was the more amazing in him, that tho' he s able to take vengeance and deliver himſelf, yet voluntarily ſubmitted, and, by an aſtoniſhing tranſ- mation from the lion of the tribe of Judah ame a lamb: and thus Samſon's riddle was ful- ed in Chriſt, *out of the eater came forth meat, and of the ſtrong came forth ſweetneſs*, Judges 14. 14. is ſame lamb feeds us with his fleſh, gives us his od to drink, and in fine, clothes us with his wool. n. 13. 14. Gal. 3. 27. But there were peculiar cumſtances in the paſchal lamb. The lamb repreſents the perſon of Chriſt.

XXVII. For

And especially the paschal lamb, by a remarkable analogy.

XXXVII. For *first*, as the lamb was taken out the flock, so also was Christ from among his brethr Deut. 18. 15, being a *partaker of flesh, and blood, in all things like unto his brethren*, Heb. 2. 14, *Secondly*, The lamb was to be perfect; Christ in h manner, is *a lamb without blemish and without s* 1 Pet. 1. 19, *who, through the eternal Spirit, offe himself without spot to God*, Heb. 9. 14. *Thirdly*, T same lamb was to be a male, a symbol of vigo strength, and excellency. So Christ also is t *man*, Jer. 31. 22, the *man-child*, Rev. 12. 5. *Fourt* It was to be of the first year, that is, young and moſt grateful savour, and of the greatest vigo in order to represent. (1.) That Christ was no continue long among men, but to be cut off in flower of his age. (2.) That he is the sweetest f of the soul, beyond all the dainties of this wo Canticl. 5. 16. (3.) That his sacrifice is perpet and of the greatest efficacy. *Fifthly*, Nor i in vain, that the lamb was, for the space of days, separated from the fold. Thus also it was Christ, if we reckon prophetic days, for years: Ezek. 4. 6. For at his thirtieth year, he left mother's house, as a fold, where he was born brought up, and was crucified the fourth after. it likewise deserves observation, that Christ came Jerusalem to the feast, and to his last passover, on very day, on which God had commanded the lam be kept up in Egypt; namely, the tenth of the m Nisan. For, six days before the passover, he c to Bethany, John 12. 1. That is, on the nint the month Nisan: the day after, he went to Je lem, v. 11, to present himself to be offered to

A figure also of Christ's sufferings. As to the manner.

XXXVIII. Let us now consider the SUFFER of Christ, the manner, place, and time, these b all signified by the passover.

XXXIX. As to the *manner*. 1st, The lamb to be killed, and that by the whole multitude o congregation of Israel. So the Priests, Scribes, Phari

riſees, with the whole body of the people con-
ed to the ſlaying of Chriſt; for not being ſatisfied
h mockings, ſmitings, and ſcourgings, they ceaſ-
not, till he was given up to death, Luke 23. 18,
they cried out, all at once, ſaying, away with this
. 2dly, There is likewiſe an argument as to the
d of death. For, as the blood of the lamb, ſo that
Chriſt was alſo ſhed: both for the people. Nor
the blood of the lamb poured out on the ground,
, as ſomething precious, received in a baſon;
auſe it repreſented the *precious blood of Chriſt, as*
lamb without ſpot, 1 Pet. 1. 19. For, that blood
he perpetual treaſure of the church, which Chriſt
n at this day offers to the father, and is for ever
offer, or preſent. 3dly, The lamb was not to be
en raw, or not ſufficiently done. Chriſt was alſo
ſuffer indeed, and not in a ſuperficial manner.
cup was not to paſs, till it was drunk up to the
tom. 4thly, The roaſting of the lamb at the fire,
reſſes the burning heat of divine wrath, juſtly
dled againſt ſinners, with which Chriſt, who
ſented himſelf as ſurety for ſinners, was to be
ched. Hence thoſe complaints, Pſ. 22. 14, 15,
heart is like wax, it is melted in the midſt of my
els: my ſtrength is dried up, like a potſherd, and my
gue cleaveth to my jaws. See what we have obſerv-
concerning the peculiar manner of this roaſting,
ok 2. Chap. 10. §. 26.

XL. The *place*, where both the paſſover and Chriſt Place.
ſlain, is exactly the ſame. For the paſchal lamb
, from the days of David, to be killed at Jeruſalem;
place which God had choſen for himſelf, to cauſe
name to dwell there. But it was there that Chriſt
fered, as himſelf foretold. *It cannot be, that a*
phet periſh out of Jeruſalem, Luke 13. 33. And
ke 18. 31, *behold, we go up to Jeruſalem, and all*
gs, that are written by the prophets concerning the
of man, ſhall be accompliſhed.

Time.

XLI. There is alſo a manifeſt ſimilitude w reſpect to the *time*. The paſſover was killed in middle of the month, Niſan, at the full mo between the two evenings, that is, according Joſephus, from the ninth to the eleventh hour. that very month, day and hour, Chriſt was cut off; is remarked, not without reaſon, by Matthew, ch 27. 46. 50. Some obſerve, that, in the month Ni after the equinox, the days come to be longer t the nights; to ſignify that a new light then a upon the world, when Chriſt diſpelled the dark of error and ignorance. And there are others, w by the full moon, will have the fulneſs of time, by the two evenings, the evening of the world, the laſt times to be ſhadowed forth, in which Ch offered himſelf a ſacrifice, according to that of Apoſtle, Heb. 9. 26, *once in the end of the world he appeared, to put away ſin by the ſacrifice of him* Which are at leaſt ingenious, if not ſolid re tions.

The fruits of this ſacrifice.

1. The deliverance of believers from death eternal.

XLII. It now follows, that we conſider the ſequences and FRUITS of this ſacrifice; and ind they are moſt excellent and abundant. For, *firſt*, poſts and lintels of the Iſraelites were ſprinkled w the blood of this lamb, that they might a the common calamity, and be preſerved from deſtroying angel: to teach us, that the juſtice God ſpares all, whoſe conſciences are ſprinkled the blood of Chriſt, Iſa. 52. 15, *he ſhall ſprinkle nations*. This is that *ſprinkling of the blood* of Ch this is that *blood of ſprinkling*, ſpoken of by Peter Paul, 1 Pet. 1. 2. Heb. 12. 24. We are there no longer to dread the ſword of the avenging an For, whether an angel of darkneſs, *God hath deliv us from the power of darkneſs, through the blood o Son*, Col. 1. 13, 14: or an angel of heaven, *ha made peace through his blood, he hath reconciled all th*

himself, whether they be things in earth, or things ...ven, v. 20.

XLIII. *Secondly*, on the night the lamb was slain, Israelites received full power to deliver themes from the Egyptian bondage: to teach us, Christ, by his blood, has redeemed us from the dage of the devil, the world and sin, in order to us to the glorious liberty of the Sons of God, 2. 14, 15. John 8. 36. 2. Liberty.

XLIV. *Thirdly*, in that very night the God of el inflicted his judgments on the Gods of the ptians, Exod. 12. 12. Num. 33. 4: namely, judgments, if we may credit Jonathan, whose ds in his paraphrase are these: *their molten images melted down, their idols of stone cut down, those of earth ground to powder*; *in fine, those of reduced to ashes*. Tho' we cannot avouch this truth, as the Scripture is silent; yet it is certain, 's threatenings were not without their effect. whatever they signified, we see an illustrious ilment of them in the death of Christ; whereby, middle wall of partition being broken down, by ch many nations, who had been separated from Jews, being called to the knowledge of the true , cast their idols to the moles, and to the bats, 2. 20. 3. The destruction of idols.

XLV. *Fourthly*, as the month *Abib*, before the tution of the passover, was the seventh month of Jewish year: but when God instituted the pass-, he commanded, that it should for the future, ccounted the first, and from it begin to reckon r sacred or ecclesiastical year. This month began the spring; at which time, when God sendeth his Spirit, all things are created, and the face he earth is renewed, Ps. 104. 30. And this may be applied to Christ, who introduced a new age, abolished old things, in order to change them the better: *behold*, says he, *I make all things new*, . 21. 5. So that now we justly reckon time, not 4. A new stile.

from the firſt creation of the world, which ſeems have happened on Tiſri, the firſt month of the year, but from the riſing of a more auſpicious at the illuſtrious epiphany or manifeſtation of Saviour: for, ſuch new miracles of divine goodn cauſe former things, in compariſon of *theſe*, *be remembered, nor come into mind*, Iſ. 65. 17.

The manner of obtaining thoſe benefits.

XLVI. Moreover, we are to ſhew, in what MANNER the Iſraelites were made partakers of benefits, they obtained by means of the lamb. here two things were required. 1ſt, That they to ſprinkle the lintel and door poſts of their ho with the blood of the lamb. 2dly, To eat its fl For if any of the Iſraelites neglected, either of th they thereby rejected the grace, annexed to t commands.

What the ſprinkling of the door-poſts ſignified.

XLVII. By the door-poſts of the houſes are me our hearts, becauſe God ſprinkles theſe with the bl of his Son, Heb. 10. 22, *our hearts ſprinkled from evil conſcience*. And the hearts of men lie as o before God, as the door-poſts of our houſes to 1 Sam. 16. 7: the doors of our hearts are to be open, that by them the king of glory may come Pſ. 24. 7. Rev. 3. 20. But we may be ſaid to ſprin our hearts with the blood of Chriſt, when, b ſtedfaſt faith, we embrace the doctrine of the cr and apply to ourſelves the merits of his ſufferi

And of the lintel.

We are however to take care, that we do not ſprin on the threſhold, what we are commanded to ſprin on the lintel, and poſts of the door, that it n not be trampled under foot, leſt the Apoſt threatening ſhould be executed on us, which denounced againſt thoſe, who *tread under foot the of God, and account the blood of the covenant, wh with they were ſanctified, an unholy thing*, Heb. 10.

The eating performed by faith.

XLVIII. By the ſame faith alſo, the fleſh is to eaten. For why haſt thou teeth, and a ſtoma [Is is not to eat?] Believe, and thou haſt eat This eating is abſolutely neceſſary to Salvat

hn 6. 53. *Verily, verily, I ſay unto you, except ye eat ſheſh of the Son of man, ye have no life in you.*

XLIX. The fleſh of the lamb was to be eaten ther altogether raw, nor half done. And they guilty of this crime, who digeſt not theſe myſte- s by proper and diligent meditation: meditation o the ſoul, what concoction or digeſtion is to the mach. Hence according to *Petronius*, to publiſh the public indigeſted thoughts, is to publiſh things yet properly concocted and digeſted by an atten- meditation. And requires the digeſtion of a diligent meditation.

L. The whole lamb was likewiſe to be eaten, that thing might remain: neither is it ſufficient to eive Chriſt in part: as if one would be willing to oy his glory, but not partake of his ſufferings. to have him for his redeemer but not for his law- er and Lord: or as if one, not thinking it ſuffi- nt to truſt in the merits of Chriſt, ſhould place his pe of ſalvation partly in his own works, or in the ercеſſion and mediation of others. Whole Chriſt to be received by faith.

LI. What remained that could not be conſumed, cauſe of the ſmall number of gueſts, was not fered to be reſerved to the next day; but was to be nt with fire. This may be applied partly to the pe, partly to the thing ſignified. The type was t to be reſerved to another time. From the day light of the goſpel appeared, what regarded the dows, was to ceaſe and be aboliſhed. As to the ing ſignified, whoever feeds upon Chriſt by a true th, will not be found empty, or hungry on the orrow; nor does he ſtand in need of a new Chriſt, a new offering of him. For as *by one offering he th perfected for ever them that are ſanctified*, Heb. 14; ſo *he that cometh to him, ſhall never hunger, d he that believeth on him, ſhall never thirſt*, John 6. 5. Wherefore thou art under no neceſſity, to re- ve any thing of thine own, for thyſelf, with which make up a deficiency in Chriſt, when thou haſt ce apprehended him by faith. Why none of it was to be reſerved for the morrow.

LII. In

Why its bones were not to be broken.

LII. In the mean time, they were ſo to eat the fl of the lamb, as not to break a bone of it. break the bones of the lamb, is to pry and ſearch i things, that exceed our capacity. As if it was ſufficient for faith to be fed with things obvio unleſs we attempted to ſearch into thoſe thi the knowledge of which is forbidden, and the covery dangerous. To pry into ſuch things, is come off with damage in the attempt. This bri to mind that ſaying of Moſes, Deut. 29. 29, *the ſe things belong unto the Lord our God; but thoſe thi which are revealed, belong unto us and to our chil for ever:* and that excellent ſaying of Jerome, P 25. 27, tho' not ſo agreeable to the Hebrew, *curious prier into his majeſty ſhall be overwhelmed his glory.*

The eating bitter herbs denotes the communion of the ſufferings of Chriſt.

LIII. The bitter herbs, with which the lamb to be eaten, ſignify the neceſſity of communion him in his ſufferings, Phil. 3. 10, if we would communion with him in his glory: we are to we crown of thorns with Chriſt, that a crown of gl may ſucceed; *if we ſuffer, we ſhall alſo reign with* 2 Tim. 2. 12. Nor are theſe things to be app only to the external afflictions of the body; but to the internal diſtreſſes of the vexed ſoul, griev for ſin, in a godly manner, fearing the wrath God; without which the ſweet conſolations of Lord Jeſus, which he applies only to the mour in Zion, Iſa. 61. 3, are uſually neither taſted felt.

And the removal of leaven has a reference to the morals.

LIV. Nor is it in vain, that leaven is ſo of and ſo expreſsly forbid thoſe, who are invited to of the lamb. For, in Scripture leaven is the ſym of corruption, and eſpecially of hypocriſy, Luke 1. Paul has writ very properly to this purp 1 Cor. 5. 7, 8, *Chriſt our paſſover is ſacrificed for therefore let us keep the feaſt, not with old lea neither with leaven of malice, and wickedneſs; but the unleavened bread of ſincerity and truth.* Lea mig

ght alſo be applied to pride, becauſe the leavened
np directly riſes or puffs up; or to hatred and
moſity, which embitter the ſoul. Now whoever has
mmunion with Chriſt, ought doubtleſs to be purged
m all theſe vices; becauſe he, in whoſe mouth was
nd no guile, 1 Pet. 2. 22, cannot endure hypo-
tes; nor he, who became obedient even unto the
th of the croſs, Phil. 2. 8, the proud; nor he, who
our peace, Eph. 2. 14, the contentious; and there-
e he offered himſelf, in order to reconcile us both
God, and to one another.

LV. But ſtrangers, the defiled, the uncircumciſed, The impure are without Chriſt.
re excluded from the paſchal lamb: becauſe right-
uſneſs hath no fellowſhip with unrighteouſneſs, nor
ht any communion with darkneſs, nor Chriſt any
ncord with Belial, 2 Cor. 6. 14. 15. Nevertheleſs
oever he be, that, from a ſenſe of his own uncleanſ-
ſs, humbly has recourſe to the grace of God in
riſt, ought not therefore to deſpond: for, *the good*
hovah pardoneth every one, that prepareth his heart to
k God, Jehovah the God of his Fathers, though he be
t cleanſed according to the purification of the ſanctuary,
Chron. 30. 18, 19.

LVI. Again, the Iſraelites in Egypt were com- And there is a myſtery in the habit of the eaters.
anded to eat the lamb, girded, ſhod, and leaning on
eir ſtaves. To which rites we may ſee frequent
uſions in Scripture. Chriſt, Luke 12. 35, Paul,
ph. 6. 14, and Peter, 1 Pet. 1. 3, command us to
ve our loins girded about: to ſignify, that the ſouls
believers are to be girded about with truth and
berneſs; to be ready for the heavenly journey, for
e work of the Lord, for the conflict with ſpiritual
ickedneſſes in heavenly places; to all which under-
kings, flowing, and trailing garments, are an im-
diment. Paul, Eph. 6. 15, ſpeaks of feet ſhod
ith the preparation, or promptitude, of the goſpel of
eace. For the goſpel is to be preached with
heerfulneſs, and confeſſed and walked in without
umbling. God himſelf is the believer's ſtaff, on
whom

whom he leans, and to whom he commends his so
Faith alſo is inſtead of a ſtaff, becauſe by it we
ſaid to ſtand, Rom. 11. 20. 1 Cor. 16. 13. But
are to take particular notice, that this is the attire
travellers, which is the condition of all, who
partakers of Chriſt. For in this life they are ſtra
gers, and in their way to a better country, Pſ. 39.
1 Pet. 2. 11.

We are to haſten to the communion of Chriſt.

LVII. The Iſraelites were alſo commanded to
it in haſte, becauſe there was danger in delay fr
the Egyptians, who were ſoon to preſs them to
gone. And this is alſo applicable to us; beca
many enemies have a deſign upon us, the journey
long, the time ſhort, and we feeble and eaſily apt
flag. Wherefore, as Lot was to go out of Sodo
and the Iſraelites out of Egypt, ſo we are comman
to make haſte, to ſtretch every nerve, in order
eſcape the jaws of the devil, imitating thoſe viole
who take the kingdom of heaven by force, Mat
12, and remembering Lot's wife, who periſhed by
delay, Luke 17. 32.

No communion with Chriſt but in his church.

LVIII. Laſtly, we are to obſerve, that the lamb
to be eaten in one houſe, out of which it was
lawful to go, for fear of meeting the angel of dea
This houſe is the church, out of which there is no S
vation, no communion with Chriſt. Let the fa
Nicodemiſts take notice of this, who imagine they
ſculk in ſafety among Egyptians, and think it ſu
cient, if they believe in their heart, tho' with th
mouth they confeſs not the Lord Jeſus, ſeparati
what the Apoſtle has joined together, Rom. 10.
And therefore, if they be wiſe, let them not forſa
the aſſembling themſelves together with us, Heb.
25. And having once entered this houſe, let th
never leave it, leſt they be condemned for Apoſtate
concerning whom Paul ſpeaks. Heb. 6. 4, 5, 6, a
c. 10. 28, 39, and Peter, 2 Pet. 2. 20, 21.

CHA

CHAP. X.

Of the extraordinary Sacraments in the Wilderneſs.

BESIDES the *ordinary* and *univerſal* Sacraments of *circumciſion* and the *paſſover*, ſome traordinary ſymbols of divine grace were granted the Iſraelites in the wilderneſs, which, in the ew Teſtament, are applied to Chriſt and his nefits, and ſaid to have the ſame ſignification with r Sacraments. And they are in order theſe: the PASSAGE in the cloud THRO' THE RED SEA. The MANNA which was rained from heaven. ly. The WATER iſſuing out of the ROCK. 4thly. he BRAZEN SERPENT erected by Moſes for the cure the Iſraelites. Extraordinary ſacraments in the wilderneſs.

II. The ſacred hiſtory, Exod. XIV, very particuly relates, how Pharaoh, with mad rage at the head a vaſt army, purſued the Iſraelites who were juſt parted from Egypt, and, as he imagined, were tangled on every hand, thro' a miſtake of the way, unpaſſable deſarts: how, in the firſt place, a miralous cloud, interpoſing between them and the gyptians, protected the Iſraelites, who were trem- ng with fear, and calling out to heaven for help: xt how the channel of the weedy or red ſea, was ade paſſable, as on dry land, by the waters giving ay on each hand, being divided by the rod of Moſes d by a ſtrong eaſt wind. How, in fine, the gyptian Monarch, did not delay to purſue them oſe as they retreated, entered the ſea as it opened way for them, and was deſtroyed with all his army, e waters immediately returning upon them. For e better underſtanding of all this we ſhall briefly plain theſe five heads. I. Why that ſea, which oſes, Exod. 13. 18; and 14. 4, called ים סוף, or the *eedy ſea*; is by Paul, Heb. 11. 29, and generally by writers, The paſſage thro' the red ſea.

writers, called ἡ ἐρυθρὰ θάλασσα *the red ſea*? II. Whet
that drying up of the waters was natural, or altoget
miraculous? III. Whether the Iſraelites paſ
over the whole breadth of that ſea, and landed on t
Arabian ſhore over againſt Egypt, or only march
as far thro' it, as was enough to overwhelm t
Egyptians, and returned again on foot, by taking
ſemicircular compaſs to the ſame ſhore? IV.
what ſenſe the Apoſtle might ſay, the Iſraelites
baptiſed unto Moſes, in the cloud and in the ſea.
What may be the myſtical ſignification of th
things?

That ſea why called the weedy.

III. The reaſon is obvious why this is called
weedy ſea; namely, becauſe of the plenty of
weeds, with which it abounds, heaps of which be
raiſed like mountains near the ſhore, and laid cl
together, by the continual heat of the ſun, afford
convenience of houſes to the inhabitants there, w
from their eating of fiſh are called Ichthyophagi. A
Agatharcides ſays, that ſome of them live *under the*
of fiſh, covered over with ſea weed. *Bochart in Phal*
Lib. 4. c. 22, may be conſulted on this ſubject.

Why the red ſea.

IV. Why it is called the red or Erythrean ſea,
formerly not ſo well known. The ancients genera
referred it to the colour of the water; which ſo
think was derived from the reflection of the ſolar ra
others from the circumjacent mountains being ma
red by the ſcorching heat, from which wate
impetuouſly deſcended into the ſea, and tinged it o
like colour; others, in fine, from the red ſand th
lay on its ſhore or channel: not to mention an
thing now about the fable of Perſeus, who, af
having killed the ſea-monſter, to which the daugh
of Cepheus had been expoſed, is ſaid there to ha
waſhed away the blood, with which he was all ov
ſtained. But the undoubted experience of Marine
ſhews the falſehood of all this. Ludovicus Var
mannus, who ſailed over the whole of it almoſt fro
its extremity to the mouth of the ſtreights, ſays,

a thing ſufficiently confeſſed by all, that the ſaid ſea is red, but like other ſeas. Navig. lib. 1. c. 21. The me thing Pietro della Valle, a noble Roman, an e witneſs, teſtifies; who ſays the waters are clear, anſparent and blue, and the ſand of the uſual lour, nay, whiter than ours, *Ittiner. P.* 1. c. 30. odorus Siculus writes that in colour it is altogether een. Not that ſuch is the nature of the water, t on account of the quantity of moſs and Sea-weed ating thereon. What is therefore ſaid of the red lour is all fable, this prejudice having ariſen om an erroneous interpretation of the name.

V. They come nearer the truth, who derive its me from king Erythras or Erythrus, who had this a within the bounds of his empire. But who this ythras was, all the prophane writers are abſolute- ignorant. The ſcriptures alone inform us of is: from which Nic. Fuller, Miſcellan. lib. 4. c. 20. oaſts that he made the firſt diſcovery: namely, at this Erythras was Eſau, ſurnamed Edom or ed, both from the hairy redneſs, with which he as born, Gen. 25. 25, and from that red pot- ge, for which he ſold his birth-right, v. 30. his Edom, who, according to the genius of thoſe mes, having the whole authority in thoſe parts, ave name to the country reduced under his domi- ion and power, ſo that it was alſo called *the land* of dom and even ſimply Edom, namely of the feminine ender, Jer. 49. 17. His poſterity, proud of ſo reat an original of their nation, lived on the borders f the ſea, we are now treating of: and hence it had s name: the Hebrew Edomi or Idumean ſea, the reek ἐρυθραῖον, and the Latin *Mare rubrum* differ herefore only in language. See among others *Voſſius de Idololat. lib.* 1. *c.* 34. From Edom the Erythras of the ancients.

VI. We are on no account to imagine that what we are here told, befel the waters of the red ſea, was ither altogether, or for the greateſt part natural: as f Moſes, who had great ſkill in the knowledge of nature, The dividing the waters altogether miraculous.

nature, took the opportunity of an ordinary reflu
which, on the blowing of an eaſt wind, was both mo
impetuous and laſting than uſual; ventured in t
preſent imminent danger to attempt the paſſage, a
perſuaded the Iſraelites to follow his example: b
Pharaoh, who was ignorant of theſe things, a
delaying too long, was drowned on the return of t
flood. For the whole of this hiſtory is full of miracl
which none but the *enemies of the ſcripture*, as Scalig
de. Subtilitat. Exercit. 52, juſtly calls them, c
doubt of. 1ſt. It was a miracle, that the extra
dinary cloud which went before, and pointed o
the way to the Hebrews, ſhould now place itſelf
the middle, between them and the Egyptians, Exo
14. 19. 2dly, It was a miracle, that when Mo
lifted up his rod, and ſtretched out his hand, the
ſhould not only go back, but was alſo divide
and giving way on each hand, yield a ſafe paſſage
Iſrael amidſt the waters, v. 16, 21, which never w
nor could be done by any natural reflux. 3dly.
is a miracle, that the waters, naturally fluid, ſhou
be collected together into very high heaps, and ſta
like a wall on the right and left of the Iſraelites,
22. 4thly. It was a miracle of miracles, that wh
Moſes again ſtretched out his hand and rod towa
that part of the ſea, where the Egyptians were pur
ing them, the waters ſhould return to their natu
force, and drown all the Egyptians; while the child
of Iſrael had now either almoſt finiſhed, or were
proſecuting their journey on dry land, thro' the mi
of the ſea. v. 26, 27, 29. Can any mortal have
much impudence, as to dare to compare theſe thin
with the daily flux and reflux of the ſea? It is inde
true, that God here made uſe of the wind, but it
alſo evident that the ſame God exerted an extraor
nary power, both by raiſing the wind ſo ſeaſonab
and by executing ſuch things by it, as could not
effected by any natural cauſe, by its own virt

nd therefore the Iſraelites deſervedly admired in is work, את יד הגדולה, *that great hand of their God*, 31.

VII. The inhabitants on the coaſt of the Arabian lf, tho' barbarous to the higheſt degree, preſerved e memory of this prodigy for many ages after; as odorus Siculus vouches lib. 3, where he writes as llows. *The neighbouring Ichthyophagi have an ancient dition, handed down to them by their anceſtors, that, on a certain great receſs of the ſea, all the parts of this y being dried up, and the ſea falling back to oppoſite rts, the channel appeared of a green colour, and that ain the ſea, returning with a ſtrong tide, was reſtored its former place.* In theſe words, who does not ſee at this miracle of Moſes is deſcribed, the memory which theſe barbarians did, tho' ſomewhat obſcurely, opagate to their poſterity?

The barbarous borderers on that coaſt preſerved the memory of this prodigy.

VIII. But it is a more intricate point, which is en at this day made the ſubject of debate among e learned; whether the Hebrews paſſed the ſea raight forward, from the ſhore of Egypt, to the ppoſite coaſt of Arabia; or whether they fetched a micircular compaſs in the midſt of the ſea, and turned to the ſame ſhore, from which they ſet out? he former opinion is by far more commonly receiv- ; and reſts on thoſe arguments, collected by Rivet Exod. 14. 21. 1ſt. The words of the hiſtory ſeem bear this meaning; and it tends very much to ew the greatneſs of the miracle. The Scripture ys, that the *Iſraelites paſſed through the red ſea*; but hat others alledge, was not a *tranſit* or paſſage, t a *circuit*. 2dly. It appears from the map of the ountry, that it muſt have been ſo. For, in order come from Egypt to mount Sinai, as the red ſea lies tween that mountain and Egypt, it muſt of neceſſity paſſed over. For tho' the foot paſſage from ameſes to Sinai is direct, leaving the red ſea on one de, yet ſo blocked up, and every where ſo rough on count of rocks, as not to be fit for the journeying of

Whether the Iſraelites paſſed the ſea ſtraight on from ſhore to ſhore.

ſo

ſo great a people. 3dly. The ſame is concluded fro
Numb. 33. 8, *and they departed from before Pi-habiro*
and paſſed through the midſt of the ſea into the wilderne
which ſeems to denote quite a different thing, fro
their returning by a circuit, or compaſs to the wilde
neſs. 4thly. Add the authority of Joſephus, who d
clares, that the Iſraelites paſſed over to the oppoſi
ſhore, Antiq. lib. 2. c. ult.

Or whether they returned to the ſame ſhore by taking a compaſs.

IX. But the contrary opinion has alſo great name
and no mean arguments to ſupport it. 1ſt. Th
deſire us to take notice of the intent of the paſſa
thro' the ſea: which was, the drowning of t
Egyptians, and by that means to manifeſt the glory
God to the people all around. And therefore it
probable, the Egyptians were thrown out on that pa
of the ſhore which was neareſt to Egypt, that t
judgment of God might be manifeſted to that kin
dom. 2dly. They obſerve, that the part of the r
ſea, which the Iſraelites paſſed over, is diſtant fro
the oppoſite ſhore at leaſt ſix, others ſay, fifte
leagues: which journey, it ſeems, could not poſſib
be accompliſhed by ſo great an army, together wi
their children, women, and baggage, in the compa
of a ſhort night, as was done here, v. 21, 23. 3d
It appears from Exod. 13. 20, that before the Iſraelit
entered into the ſea, they encamped in the wilderne
of Etham, in the border of the wilderneſs. And y
after their coming out of the ſea, they again proceed
to the wilderneſs of Etham, Numb. 23. 8. Th
conſequently returned to the ſame ſhore, but at
greater diſtance from the place, from which th
ſat out. This argument cannot be anſwered, b
by ſaying, either that there were two wilderneſſes
the ſame name, on each ſide the red ſea, which Lyran
does, or that the whole country, quite to mount Sina
went under the ſame appellation, according to Rive
but whether this can be proved, is matter of enquir
4thly. They add, that the red ſea does not l
between Egypt and mount Sinai, but that the journe
b

land is directly performed with camels and other tle. Of this may be ſeen the *Itinerarium of della lle* p. 1. c. 27, 28. 5thly. The argument for the ntrary ſentiment, taken from its being ſaid, that *Iſraelites paſſed* thro' the red ſea, ſeems to be of le weight. For the ſacred hiſtory uſes very neral terms, ויבואו, *and they went into the midſt of ſea*, Exod. 14. 22. הלכו, *they walked upon dry land the midſt of the ſea*, *v.* 29: it is, indeed, ſaid mb. 33. 8, ויעברו, *and they paſſed through*. But ides, that עבר ſometimes ſimply ſignifies *to go on ore*, as Gen 33. 3. והוא עבר לפניהם and he paſſed er (went on) before; the Iſraelites may very pro-ly be ſaid to have paſſed thro' the waters of the , tho' by taking a ſemicircular compaſs they urned to the ſame ſhore. For in every journey ere is an *intermediate paſſage* from the term *from ich*, to the term *to which*. Nor is it neceſſary, t every paſſage ſhould be in a direct line. 6thly. r is it more convincing, that they are ſaid to have lked *in the midſt of the ſea*, tho' others oppoſe this y reaſon. For certainly they, who had the ſea h on their right and left, muſt have walked in the dſt of the ſea by what way ſoever, or whither-ver they went. So that it appears, nothing certain n be brought from Scripture for the oppoſite inion. The deciſion of the queſtion depends prin-ally on an exact plan or map of the country. hoever wants more on this head may conſult *Fagius Exod.* 4; and *Chriſtian. Schotanus*, my honoured edeceſſor in the chair at *Franeker*, *Biblioth. Sacr. T.* p. 142: add *Genebrardus in Chron. p.* 66. *Gregor. Tu-n. Hiſt. lib.* 1. *c.* 10, *Abulenſis*, and *Grotius* on the ace, and, who is more full on the ſubject, *Lodovicus Tena ad Hebr.* 11. *Difficult.* 19, and laſtly, *Uſher*, piſt. 105.

X. The Apoſtle alluding, 1 Cor. 10. 1, 2, to this ſtory, ſays; that *all the Fathers were under the oud, and all paſſed thro' the ſea, and were all baptiſed unto* In what ſenſe the Iſraelites may be ſaid to

have been under the cloud.

unto Moſes in the cloud and in the ſea. Here are t difficulties to be cleared up: firſt, it is enqui how the Apoſtle could write, that they were *the cloud*, ſince the ſacred hiſtory declares, that cloud went *behind them*, Exod. 14. 19. But th of little weight: for, it was behind them in ſuc manner, that it hung a great way over them, extending to a vaſt breadth, and heighth, encompa them under its protection: as there is an alluſio this, Iſa. 4. 5, *and Jehovah will create upon every d ling place of mount Zion, and upon her aſſemblies a by day.*

And baptized in the cloud and in the ſea.

XI. The other difficulty is ſomething more c ſiderable; namely how the Iſraelites could be *bapt in the cloud and in the ſea*, ſince they were not dip the water of the ſea, nor wetted by the cloud. we are to know, 1ſt. That the Apoſtle uſes term baptiſm, here, in a figurative ſenſe. For cauſe the Corinthians gloried of baptiſm, the Apo applies the name of baptiſm to thoſe things, of wh the Iſraelites might glory, as much as the Corinth could of baptiſm, and which were to them inſtead baptiſm. 2dly. There is alſo ſome ſort of agreem in the external ſign: a cloud differs very little fr water, and the ſea is water already: the cloud h over their heads, ſo alſo water hangs over bapti perſons. Compare this with what we ſhall prefe advance from Gregory of Nyſſa, concerning cloud. The ſea ſurrounded them on all ſides; does water alſo, thoſe that are baptized. 3dly. T ſign ſignifies the ſame that baptiſm does: and baptiſm is the antitype of it, as on a like ſub Peter ſaid, 1 Pet. 3. 21. *See Cameron in* 1 *Cor.* And the antient Jews have obſerved, that, in baptiſm of the Iſraelites, there was indeed a pecu reſpect had to the pillar of cloud. In *Pirke R. El c.* 44, *R. Zacharias* ſpeaks thus: *the pillar of cl ſurrounded the camp of the Iſraelites, as a wall ſurro a town: nor could an enemy or foe approach to th*

, *the cloud preſerved thoſe, who wanted true baptiſm,* *without the camp, which was holy.* Gul. Vorſtius ingeniouſly compared this paſſage with this place the Apoſtle. But what we have ſaid concerning paſſage of the Iſraelites thro' the ſea, and the iſm therein, appears much more probable to us the judgment of Selden, in other reſpects a learned , who by the ſea underſtands here any receptacle ater, and will have the paſſing thro' the ſea to be ame, as to be dipt in water, de Synedr. lib. 1. c. 3. this intricate way of ſpeaking ſeems not to agree the ſimplicity of the Apoſtle.

III. Thirdly, it is proper to enquire, in what ſenſe may be ſaid to be *baptized unto Moſes*; ſince that is to be too great an honour to be conferred on a ant, or any mere man? 1 Cor. 1. 13. I anſwer, one thing to be baptized *unto a perſon*; another, e baptized *in the name of a perſon.* In whoſe e ſoever we are baptized, we are baptized by his ority and command; we acknowledge him for king, who alone can inſtitute public ſeals; we ote our obedience and worſhip to him, ſo as for future to be called by his name; from him we, by , expect that ſpiritual grace, which is ſealed by iſm. Paul carefully diſclaimed this honour, uſe it was greater than became a man. To be ized unto any perſon, is by far of a lower degree: either it ſignifies ſimply, to be baptized by the iſtry of any one; or thus, that by receiving iſm, we acknowledge ſuch a perſon to be a ful Servant of God. Both may be here with riety joined together. *They were* baptized unto ſes, that is, according to the Syriac, *by the hand of* ; or, as Auguſtin reads on Pſ. 77, *by Moſes.* Moſes, by his prayers, obtained for them this tection of the cloud, and this paſſage thro' the ſea. ſes, by ſtretching out his rod, divided the water. ſes firſt entered the channel of the ſea, and both and encouraged the reſt to venture with him.

And that unto Moſes.

And thus they were baptized by the means of Mo
But there is more implied in this manner of ſpeaki
As theſe miracles were ſacraments of divine gr
to the true and ſpiritual Iſrael, ſo they were
ſymbols, by which God confirmed the miniſtry
Moſes, and proved him to be a typical deliverer
mediator. And therefore in the place, where
read of their paſſing thro' the ſea, the people is
to have believed Jehovah and his ſervant Moſes, Ex
14. 31: and in ſo far the people did well; for, Ex
19. 9, when God himſelf ſet forth the authority
had beſtowed on Moſes, he ſays, *lo, I come into*
in a thick cloud, that the people may hear when I ſp
with thee, and believe thee for ever. And thus t
were baptized unto Moſes, becauſe by this ſign
taught them to acknowledge Moſes for a faithful
phet, and an eminent type of the Meſſiah, by wh
intervention thoſe benefits ſhould be conferred u
them, which were both great in themſelves, and
neſts of the greateſt bleſſings to be conferred by
Meſſiah. And in this reſpect Moſes had ſometh
peculiar above other miniſters.

The myſtery.

XIII. This very paſſage of Paul leads us to me
tate on the myſtery of this ſign: for, it teaches
that, in its ſignification, it anſwers to our bapti
Tertullian, lib. de Baptiſmo ſays; *firſt, when the pe*
went out of Egypt, and, by paſſing thro' the wa
eſcaped the tyranny of the king of Egypt, who with
his hoſts was overwhelmed. Which figure is more evi
in the ſacrament of baptiſm. The nations are delive
from the world, namely by the water, and leave the de
their old Tyrant, ſunk in the water. But let us deſce
to particulars.

Of the cloud.

XIV. This miraculous cloud was: 1ſt. A ſym
of God's gracious preſence: For *God was in the cl*
Exod. 13. 21, and *the angel of God*, Exod. 14.
namely, *the angel of the covenant, the angel of*
preſence, who had appeared to Moſes in the bu
and led the Iſraelites through the wilderneſs, Iſa. 63.

y. It prefigured the future incarnation of the
of God: for, as the Son of God vailed the in-
te glory of his majeſty in this cloud, ſpoke from
wrought miracles, and protected his people, ſo in
manner he was, in due time, to conceal his ma-
y under the aſſumed form of a ſervant, Phil. 2. 7;
in ſuch a manner, that the rays of his glory
ght at times ſhine forth in his divine diſcourſes and
acles, which no age ever ſaw either like them or
al to them, John 1. 14. 3dly. It ſignified God's
tection towards the elect, and his pointing out the
, thro' the wilderneſs of this world, to the heaven-
Canaan. For, as Gregory of Nyſſa finely ſays of
cloud, de Vita Moſis. *It was ſuch a miracle, that,*
le the ſhining rays of the ſun were hot and ſcorching,
efended the people like an interpoſing ſcreen, and tem-
d, with its ſhade and the gentle drops of dew, that were
ſed, the heat of the air; but in the night it became a
, and by its own light afforded the Iſraelites, as it were
rch or flambeau from evening till the riſing of the ſun.
h is the protection and guidance, that we have
Chriſt, who, by his ſhadow, ſcreens us from the
t of divine wrath, Iſa. 4. 5, 6, and enlightens us
his word and Spirit, *as the light of the world, which*
ever followeth, ſhall not walk in darkneſs, John 8.
; who, in a word, is the *Author and finiſher of our*
h, Heb. 12. 2. 4thly. As this cloud placed itſelf
the middle between Iſrael and the Egyptians; ſo
iſt takes upon himſelf thoſe evils, which threaten
people, and *the glory of the Lord is their reward*,
58. 8.

XV. We may obſerve in the PASSAGE thro' the ſea, the following things. PHARAOH and the YPTIANS are the figure or emblem of the devil ſin, who uſe their utmoſt endeavours, to keep the under their yoke of bondage, and whenever, a generous mind, they aſpire to liberty, to pull back again. But they ſhall loſe their labour, in the end dearly pay for their wickedneſs, in a

Of Pharaoh and the Egyptians.

way anſwerable to their crimes. Becauſe *Pharaoh* commanded the young children of the Iſraelites to be drowned, in the river, Exod. 1. 22, himſelf with all his hoſts is, by the law of retaliation, drowned in the ſea. The angel of the waters publiſhes a ſimilar procedure of divine juſtice, Rev. 16. 6, *becauſe they have ſhed the blood of Saints and Prophets, thou haſt given them blood to drink: for, they are worthy.*

Of Moſes. XVI. MOSES was a type of Chriſt, our deliverer and Saviour. (1.) Moſes, by his prayers, interceded for the people, and obtained for them this great Salvation. Chriſt is our advocate with the Father; and all the good, that befalls us, is owing to his interceſſion. (2.) Moſes with his rod, as a moral inſtrument, divided the waters: Chriſt, with the wood of his croſs, hath opened a new and living way to heaven. (3.) Moſes was the leader of the people, and went before them, thro' a way, by which none ever went before. Chriſt, alſo, went before us in the road of ſufferings, *leaving us an example, that we ſhould follow his ſteps*, 1 Pet. 2. 21. (4.) Moſes with the rod, with which he divided the waters, that the Iſraelites might go through, got the waters to return and drown the Egyptians. The ſame croſs of Chriſt, which, *to them which are called, is the power of God, is unto the Jews a ſtumbling-block, and to the Greeks fooliſhneſs*, 1 Cor. 1. 23, 24: *to theſe the Savour of death unto death, but to thoſe the Savour of life unto life*, 2 Cor. 2. 19.

Of the waters. XVII. The WATERS of the red ſea ſignify afflictions, and even death itſelf; ſo likewiſe do the waters of baptiſm, the fellowſhip in the ſufferings, death and burial of Chriſt, Rom. 6. 3, 4. But as the Iſraelites marched to their deliverance thro' the midſt of the waters, as thro' the midſt of death; ſo, in like manner, the ſufferings, which we undergo for Chriſt, work for us a far more exceeding weight of glory, 2 Cor. 4. 17, and death itſelf is the paſſage to eternal life, John. 5. 24. The waters, which ſaved Iſrael, deſtroyed

deſtroyed the Egyptians. The death of our body, which preſents our ſouls pure before God, as a flock of ſheep newly ſhorn, which come up from the waſhing, Canticl. 4. 2, entirely deſtroys in us all the remains of the devil and of ſin, in ſo much, that our eyes ſhall never more behold thoſe enemies, to whoſe troubleſome and malicious aſſaults we have been expoſed even to the very laſt.

XVIII. That ſtrong EAST WIND, which by its violence drove the waters before it, for the benefit of the Iſraelites, was an emblem of the Spirit of Chriſt, John 3. 8. of Chriſt, I ſay, who is † *the dawning, day-ſpring from on high*, Luke 1. 78, and applies to us, by the efficacy of his Spirit, the virtue of his merits; by removing all hindrances, nay directing them to the Salvation of his people: *not by might, nor by power, but by my Spirit, ſaith Jehovah of hoſts*, Zech. 4. 6. By the ſame Spirit of his mouth he will hereafter conſume that wicked one, who oppoſes his kingdom, 2 Theſſ. 2. 8. Of the wind.

XIX. The ISRAELITES, when juſt come out of Egypt, are a figure of believers, who, having no ſooner renounced the devil, and by the power of Chriſt recovered their liberty, are immediately expoſed to the perſecution of Satan and the world, who endeavour to bring them back again to bondage. And tho' they have now happily ſurmounted the firſt danger, yet they have ſtill a wide ſea to croſs, lofty tops of mountains to paſs over, and, in fine, an impaſſable wilderneſs to go thro', before they obtain that full Salvation, which is the mark they aim at and deſire. When every thing ſeemed to be given up Of the Iſraelites.

† The word ἀνατολὴ, which our tranſlators render day-ſpring, is the ſame, which the ſeptuagint uſe, Jer. 23. 5, Zech. 3. 8, and 6. 8. Where the Meſſiah is ſpoken of under the name of the Branch.

for

for loſt, and no way of eſcape appeared, then G
came to Iſrael's help, and opened a way thro' t
midſt of the ſea. So in an eſpecial manner, he com
by his grace to the relief of his church, when ſhe
deſtitute of all human aſſiſtance, and nothing but t
moſt certain deſtruction ſeems to hang over her. I
43. 2, *When thou paſſeth through the waters, I will*
with thee; *and through the rivers, they ſhall not overf*
thee. This deliverance happened to Iſrael, wh
they did nothing at all towards it, Exod. 14. 14,
hovah ſhall fight for you, and you ſhall hold your pea
but only believed and beheld the mighty hand
God: Heb. 11. 29, *by faith they paſſed through the*
ſea. 'Tis thus alſo, that God works our eter
Salvation for us; for us, I ſay, *not working,*
believing in him, that juſtifieth the ungodly, Rom. 4
The Iſraelites, after their paſſage thro' the ſea, a
the deſtruction of their enemies, ſung a joyful ſo
of triumph to the praiſe of God their deliverer: th
alſo John in the revelation, chap. 15. 2, 3, ſaw
Saints, who, having got over the ſea of glaſs, wh
was mixed with fire, ſung the ſong of Moſes
Servant of God, and the ſong of the lamb. And th
far of the paſſage thro' the red ſea.

The manna.

XX. We are next to ſpeak of the MANNA, wh
we are to conſider. (1.) The name. (2.) The thi
itſelf. (3.) Its origin. (4.) Its adjuncts.
The duties of the Iſraelites concerning it. (6.) Th
ſin. (7.) The myſtery of it.

MAN in Hebrew does not ſignify WHAT

XXI. The ſurprize of the Iſraelites gave riſe to
name. When they firſt ſaw it, they ſaid to
another, Exod. 16. 15, מן הוא כי לא ידעו מה הוא, M
HU, *it is manna*; *for they wiſt not*, MA HU, *wha*
was, and *v.* 31, *and the houſe of Iſrael called the n*
thereof manna. We can on no account aſſent
thoſe, who render מן הוא, *what is this?* For, מן ne
ſignifies in Hebrew, *what*, and here it is very expre
diſtinguiſhed from מה nay, it is not very comm
in chaldee taken in that ſenſe, as they uſually ſay מן
a per

perſon, not of a thing. I will not however conceal that they ſpeak with greater freedom, than they ght, who abſolutely deny, that מן in Chaldee is plied to a thing. *Druſius ad Joh.* 6, 31, hath ven ſome examples to the contrary. But the aelites ſpoke then in *Hebrew* not in *Chaldee*. I know t, whether they are in the right, who affirm, that מן n Egyptian word, and is equivalent to an interroga- e pronoun; but tho' they are, yet it does not ſeem obable, that the Iſraelites would expreſs a thing ſo red by a term borrowed from a nation ſo odious, t only in that firſt ſurprize, but alſo ever after. d then it is altogether trifling to ſay, that the d, which God gave to the Iſraelites, was always led WHAT; only becauſe, when at firſt they did t know it, they aſked, *what is this?*

XXII. It is much more agreeable to derive the ord from מנה, *he prepared, appointed, determined*: d hence the name מנה *manna, portion*, even of the od, allotted for any perſon, 1 *Sam.* 1. 4, 5. *Neh.* 8. 9, 12, and generally elſewhere. But from *manna* s eaſy to form *man* by an † *Apocope*, eſpecially in e exclamation of perſons under a ſurpriſe, and when is the next letter that begins the following word. d this is the more probable, as ſuch an Apocope is ten to be met with the word *manna*: once in the perative חסד ואמת מן, *prepare* (or appoint) *mercy d truth*, Pſ. 61. 7; and again, in the * preterite, hn. 1. 17. ויכן, *and Jehovah prepared a great fiſh*; d what comes neareſt to the point in hand is, when allotment of food is ſpoken of as in Dan. 1. 5, זימן, d *the king appointed them a daily proviſion.* As

But an alloted and a prepared portion.

† A figure which takes away the laſt ſyllable, or letter of a ord.

* The Author's words are indeed "iterumque in futuro, and the future but I imagine, there is certainly a miſtake, as the ords quoted are rendered, in the preterite tenſe.

therefore

therefore both the form of the term agrees to it, an
the ſignification is very ſuitable; what remains, b
that we ſay with the moſt learned of the Jews, th
man ſignifies the food appointed, prepared for a
given to Iſrael as their portion? Such a name becam
this miraculous food. And what is added is
objection; namely, that the Iſraelites knew not wh
it was. For, in general, they knew from the pr
diction of Moſes, that they were to be ſatisfied wi
bread, v. 12, from which they conjectured, th
what they ſaw, was the portion, which was intend
for them from heaven; and this they expreſſed b
the name *man*. But they did not diſtinctly kno
what it would be, nor had they any peculiar nam
by which to expreſs it. To this the author of t
book of *wiſdom* ſeems to have alluded, when Cha
16. 20, he calls *manna, bread prepared from heave*
And therefore this name has ſo far prevailed, that
has remained unvaried in all languages, and is ev
given alſo to things, which have any ſimilitude wi
that food of the Iſraelites.

Common manna, what.

XXIII. As to the *thing* itſelf, naturaliſts we
know, there are three things reckoned among wat
meteors; namely dew, honey, and manna. But th
learned are not agreed about the original of mann
*Chriſtophorus Vega apud Jonſtonum de admiranda
Meteorum, c.* 10, is of opinion, that the manna o
the ſhops is the work of certain ſmall bees, lik
thick bodied gnats, from which, as they ſit i
cluſters on trees, ſomething flows down in drop
like a kind of ſweat. *Voſſius Phyſiolog. Chriſtianæ, li
5. c.* 21. Says, it is the ſap of the larch-tree, or
the aſh, and that Matthias Lobellius was the very fir
who ſaid ſo. The more common opinion is, that i
is a kind of aerial honey ſprinkled with dew, which
in the ſummer months, during the ſcorching heat o
the ſun in the day time, runs together by the noc
turnal cold into cluſters, and is rounded into grains
from the flowing down of the dewy humor, and from
the

e moiſture of the air; and generally ſettles on trees, rbs, and ſtones, as Lemnius de herbis Biblicis, c. deſcribes it. But it has a kind of medicinal virtue, which it looſens, and gently purges.

XXIV. Now the queſtion is, whether the manna the Iſraelites was of the ſame ſpecies and nature th the common? It is ſufficiently agreed on, that me miraculous circumſtances attended the manna of e Hebrews; but there is no ſolid reaſon to conclude m this, that the thing itſelf was altogether new, d was never produced by natural cauſes at any ne, or in other places: ſince God could ſo multiply e dew conveyed in great plenty from ſome other arter, to be matter fit for the production of manna to be ſufficient for the daily ſupply of that great ltitude; and ſo diſpoſe it, as to be endowed with ſe wonderful adjuncts, we are hereafter to ſpeak of. is certain Joſephus thought it was a natural manna, d relates, that in his time, it ſtill continued to be ntifully rained down about mount † Sinai, Antiq. 3. c. 1. And Franciſcus Valleſius Philoſoph. Sacr. c. , inſiſts at large, that the manna of the Iſraelites s altogether the ſame with the common. Cardan o *de Subtilitate*, *lib.* 21, relates, that in the deſert Traga in Lybia, there is ſo much of it gathered in ay, eſpecially about the town Agadez, as that a und, of 28 ounces, is ſold for two pence; and ds, the inhabitants, by eating it, live ſound and althy, tho' the air be peſtilential. They, who are this opinion, likewiſe obſerve, that they do not dervalue the favour granted to the Iſraelites, in ſuch extraordinary manner, when they ſearch into the tural cauſes of things; but praiſe the infinite ſdom of God, who diſpoſes all things in ſuch a

Whether the manna of the Iſraelites was of the ſame ſpecie

† They have, ſays he, in that country to this very day, certain ws and rains, that ſeem to have ſomewhat of a reſemblance to a, that fell upon the interceſſion of Moſes.

way

way, that even the moſt extraordinary may in a goo
meaſure ſeem to have happened according to t
ordinary courſe of nature; as Valleſius ſpeaks in t
place above quoted. Others again think, that t
manna of the Iſraelites was ſomething extraordinar
never ſeen before, and after it ceaſed, was nev
after to be met with; and when it is called ang
food, and every where ſpoke of, in the Holy Scri
ture, as prepared by the ſpecial hand of God, th
think a natural cauſe ought piouſly and religiou
to be excluded in this caſe: thus Rivet in Ex
16. 13.

It had, indeed, natural cauſes, but thoſe working in an extraordinary manner.

XXV. Our judgment is that there is no reaſo
why we may not conclude, that God, in the produ
tion of this manna, made uſe of natural cauſes, as
had before uſed the wind in drying up the red ſe
And it is very probable, this manna took its r
from the ſame, or the like cauſes, from which t
ordinary is produced: and ſo far it may be call
natural. Yet the continued and daily concurren
of thoſe natural cauſes, for the production of it,
ſuch quantities was miraculous, and altogeth
extraordinary: thus far then I ſay, it was miraculo
We add, that at this day, no manna is know
which, in every reſpect, is of the ſame nature wi
the manna of the Iſraelites. For, to omit oth
things, the manna of the Iſraelites was of a conſiſte
ſubſtance, ſupplied the place of corn, and was giv
to the people for food. The common manna is
medicine, not a food; and cannot be the ordina
food of any people, without a miracle.

The new Poliſh manna comes neareſt to it.

XXVI. To the manna of the Iſraelites, the Pol
comes neareſt, which was not long ago fou
ſtrewed in the fields, it was ſmall and like ſuga
and when it is boiled up with batter and a little ſug
may eaſily vie with the moſt delicate Italian jellies
dainties, as Keckerman deſcribes it, Phyſic. lib. 6.
10. *A lapide* in Exod. 16. 21, treats more large
on this, and declares, that from the conſtant accou

the Poles, it rains down in the nights of the months June, and July, and ſettles on the herbs like a w: that, before the ſun is up, it is gathered in ves, ſifted, pounded, mixt with water, and made to a kind of haſty pudding. But if the ſun begins be hot, the huſk of it diſſolves, and the grain of e manna, incloſed therein, is loſt. He adds, that had ſeen the grains, and that they reſembled illet, are only longer and of a ruddy colour, and und the taſte of it like that of † panick. But even is manna is different from that of the Iſraelites. t, In figure, for it is oblong; whereas that of the raelites was round like coriander-ſeed. 2dly, In lour, being ruddy, whereas the other was white. dly, The Poliſh is included in a huſk, whereas the her had none. 4thly, The manna of the Hebrews elted before the ſun, and vaniſhed; only the huſk the other is diſſolved, but the grain is hard and lls to the ground.

XXVII. However, there are many concurring cumſtances, which here proclaim, that a miracle uſt by all means be admitted. For, (1.) The anna, which is commonly known, is gathered only certain ſeaſons of the year; but this came down ily. (2.) During ſo long a time, none fell on the bbath, but in a double quantity on the day before. .) It was found daily in ſuch quantities, as to ffice to feed ſo many thouſands. (4.) If it was pt till the next day, it ſpoiled; except that which as the portion of the ſabbath. (5.) And yet that rt of it, which God commanded to be laid up, mained untainted for ſome ages after. (6.) It fell all places, wherever the Iſraelites encamped; ut was not known among the neighbouring people, leaſt not uſed for food, much leſs for their daily od. (7.) It ceaſed, after they paſſed over Jordan,

The miraculous circumſtances.

† This is a grain like unto millet, with a knob full of corn.

and

and they had got a full ſupply of ordinary brea
and perhaps there are more circumſtances to t
ſame purpoſe.

The origin of the manna from God out of vapours.

XXVIII. The *origin* of the manna was from G
as the principal cauſe. It is every where aſcribed
him, as a ſingular privilege, which he beſtowed
his people Iſrael, Exod. 16. 4, 8, 16. Deut. 8. 3,
Neh. 9. 15, 20, 21. But God formed this bread
the air, from the vapours or exhalations, prope
prepared by the ſun, and by the other ſtars, if th
contributed any thing towards it. Whence it
ſaid, *that he commanded the clouds from above,*
opened the doors of heaven, and gave them of the corn
heaven, Pſ. 78. 23, 24. But the air, which is the ſe
of meteors, is called heaven; as *the fowls of heave*
and in *Lucretius*, *the air which is called heaven.* A
as the angels are miniſtering ſpirits, Heb. 1. 14, wh
miniſtry God very frequently uſed in the whole œc
nomy of the Old Teſtament, and who upon other
caſions ſupplied God's Servants with food, 1 Kin
19. 5. 6, 7, I ſee not, why a celebrated expoſitor
our day, who in other things makes the church of th
age ſubject to angels, can deny, that this food w
prepared by angels. Suidas ſays, *manna is a f*
ſupplied from above. And *is called the bread of ange*
becauſe they ſupplied them with it.

By the miniſtry of angels.

XXIX. And yet I doubt, whether any ſufficie
argument can be formed from Pſ. 78. 25, for t
miniſtry of angels in this particular. We the
indeed, find לחם אבירים, which the ſeptuagi
tranſlate ἄρτον ἀγγέλων, *the bread of angels:* juſt as t
author of the book of *wiſdom* calls it τροφὴν ἀγγ
chap. 16. 20, *angels food.* And R. Solomon in li
manner לחם תלאכים. But firſt, we are under
neceſſity to underſtand angels by אבירים, whi
ſignifies *the ſtrong.* For that is a general name, a
is applied to men of valour, or *Heroes* among me
Jer. 46. 13. Lam. 1. 15. Let it therefore be call

bread of the ſtrong, becauſe it made the Iſraelites
buſt and ſtrong; as ſupplying the place of ordinary
ead, by which the heart is ſupported, tho', at firſt
ht and taſte, it might ſeem light; or, what I
ould chooſe, the bread of *Heroes*, that is, ſuch as
en the greateſt nobles would reckon delicious.
d is alſo called אביר, *the* [*Hero*] *mighty one of Jacob*,
of Iſrael, Gen. 49. 24, Iſa. 49. 26. Nor is it
uſual in ſcripture, when ſpeaking of God, to uſe
plural number; of which they, who have but a
all ſhare of learning, are not ignorant. Why may
not therefore be allowed to explain it of the *bread*
God, which the Hero *of Jacob* gave them, and
ich alſo ſpiritually was a repreſentation of himſelf?
ſius alſo has obſerved this on John 6. 31. Again,
uld we grant, that angels are meant, yet I do not
collect, that they are called אבירים in ſcripture,
t I well remember, that they are repreſented as
גבורי, *excelling in ſtrength*, Pſ. 103. 20; yet the
tter would ſtill remain undecided, ſince it might
called the bread of angels, becauſe of its excellence
d ſpiritual ſignification: for, it ſignified, that God,
o is the life and joy of angels, was to deſcend from
aven, in order in like manner to become the food,
t is, the joy and life of men.

XXX. Moſes here alſo acted his part; who, it is
y probable, interceded with God by prayer, that
would give food to the ſtarving people. Joſephus
s, theſe were poured forth on a high rock,
ding of his own fancy, that the manna firſt fell,
d thickened on the palms of his hands, as they
re ſtretched out to heaven, when he returned
anks to God: and that Moſes, ſuſpecting what it
s, taſted it, and joyfully, upon the diſcovery,
ewed the people the favour God had beſtowed on
em. That the people, having ſeen their food rained
wn from heaven, imagined it ſnowed, the ſeaſon
the year comporting with this. But theſe things
ither agree with reaſon, (for it is beyond all pro-
bability,

There intervened the miniſtry of Moſes.

bability, it ſhould ſnow in that hot climate in t month of May, when theſe things happened) n with ſcripture, which ſpeaks expreſsly of ſo perſons, who went out of the camp at break of d and firſt obſerved the manna, Exod. 16. 15.

Who yet was no meritorious cauſe.

XXXI. The Gemariſts go too far, when they ſa in Taanith, fol. 9. col. 1: *That the Iſraelites h three good ſhepherds, Moſes, Aaron, and Miriam; a three benefits given them by their hands: the founta the cloud, and the manna. The fountain, for the me of Miriam: the pillar of cloud for the merits of Aa and the manna for the merits of Moſes.* But what Ch ſays, contradicts this aſſertion, John 5. 32. *Ver verily, I ſay unto you, Moſes gave you not that br from heaven: but my Father giveth you the true br from heaven.* Nor was the typical bread from Mo but from God. Moſes was only the meſſenger, n the meritorious cauſe of the divine gift: and mu leſs did the antitype Chriſt, with his grace, the bre which came down from the third heavens, proce from Moſes. This, however, Moſes did; havi by his prayers obtained the favour of God, he t the people in God's name, what ſhould happen w reſpect to their food, and explained the whole def of the manna. Philo has prudently obſerved, t God, indeed, gave his people comfort, but diſcover it firſt to Moſes: *the one, indeed, on account of his n tural benignity and affection towards men, but the ot becauſe he would put honour on the leader, whom he hi ſelf had appointed.*

The figure of the manna.

XXXII. The ADJUNCTS of the manna are eith *internal* or *external.* To the former belong t figure, colour, taſte. Of the FIGURE it is ſa 1ſt, That it was *a ſmall thing, as hoar-froſt on ground*, Exod. 16. 14: ſmall, indeed, at firſt ſigh yet precious in itſelf, and of the greateſt efficacy; God uſually diſplays his wonderful power in t ſmalleſt things. 2dly, That it was מהמה; a wo which we no where elſe meet with in ſcripture, a

therefo

erefore diverſely explained. The Vulgate has, *quaſi
o tuſum, as if pounded by a peſtle*, that is of ſuch
inuteneſs, that it ſeemed to be brought to that
allneſs by ſome art, and as in a mortar. Others
anſlate it, *decorticatum, peeled*; *Junius*, *rotundum*,
nd, as alſo *Erpenius* Arabic interpreter; and Kimchi
s, it ſignifies the ſame thing as עגול, *round*. Other
ws tranſlate it *retectum, diſcloſed*; and imagine the
anna was ſhut up in the dew, which was over and
der it, as in a coffer, and the upper dew aſcend-
, by the more advanced elevation of the ſun above
horizon, the manna appeared in ſight. But all
is, to ſpeak in the ſofteſt manner, is uncertain.
ly, That *it was like coriander ſeed*, v. 31. Not in
lour, ſince coriander ſeed is black; but becauſe
was ſmall and round. Well, ſay the Talmudiſts
Joma, c. 8. fol. 73. col. a, *round as coriander, and
te as pearl.*

XXXIII. With reſpect to its COLOUR, it is ſaid, Exod. 16. 31, that it was *white*, and Numb. 11. 7, *colour thereof as the colour of Bedola*, but what that s interpreters are not agreed. The Jews inſiſt, was a kind of precious ſtone: but are oppoſed by nius and Marcus Marinus Brixianus; becauſe, Gen. 12, it is ſaid, *there is Bedola and the Onyx-ſtone*; erefore, as the name *ſtone* is, by way of diſtinction, ded to the word onyx, they conclude, that *dola* cannot be a ſtone. Others imagine it was *ſtal*, and conſequently the colour of the manna s bright and tranſparent. Moſt of the moderns, lowing Joſephus, from the affinity of the word, ntend, that it was *bdellium*; concerning which rapion, quoted by Druſius, ſays, that *the Jewiſh ellium is the gum of a tree, that grows in Arabia: d that the better ſort, is that of a good flavour, tough bbin, and ſoon diſſolving, inclining to white, not ing any bits of wood or other impurities* in it, &c. ny adds, it is tranſparent, and like to wax, lib. 9. See Salmas. Exercit. Plinian, p. 806, and de homonym.is

Its colour.

homonymis hyles Iatrecq. c. 109. From this th
conclude, that the grains of the manna were tra
parent and of a whitiſh caſt: which is a ſign of
great purity and perfect digeſtion. But I muſt n
conceal, that Bochart in Hierozoic. P. 2. lib. 5.
5, has by his arguments convinced me, that *bed*
is a *pearl*, for which they ſtill very frequently fiſh
that place, which Moſes has deſcribed, Gen. 2. 12,
Patrus Texeira, an eye witneſs, and Benjamin
Itinerar. p. 105, teſtify. Beſides, both the man
and the pearl are of the ſame colour, namely whi
and both of them are round: nor is the obſervati
of Junius or Brixianus to the contrary of any weig
Since it does not follow, that becauſe the onyx
called a ſtone, bedola is not a ſtone likewiſe. Not
mention now, that the lawyer alſo excepts pearls fr
the claſs of ſtones and gems, *lege, quum aurum* 19.
Gemma autem, 17. *and ſeq. ff. De auro et argento leg*
And tho' pearls are uſually called ſtones by t
Hebrews, yet they are of a quite different kind fr
thoſe ſtones, produced in the earth; ſuch as ge
properly ſo called. They who contend for bdellium
have ſcarce any other argument but the affinity of t
appellation, which is often fallacious: in oth
reſpects bdellium and manna have no ſuch agre
ment.

Its taſte. XXXIV. Its SAVOUR or taſte is likewiſe high
commended, Exod. 16. 31, כצפיחת בדבש *Sicut epich*
ex melle, as Eunius tranſlates, *as of a wafer made*
honey, or according to the *Vulgate*, *quaſi ſimila*
melle, *as of fine flour in honey*. And Numb. 11.
כטעם לשד השמן *as the taſte of freſh oil*. As the Scr
ture thus determines the taſte, the fictions of t
Jews are very trifling, which the papiſts too greed
catch at, the better to put a varniſh on their monſter
tranſubſtantiation; as that the manna had all kin
of taſtes, and that every individual Iſraelite taſted
it whatever he pleaſed; young men, bread; old m
honey; young children, oil: as the Jewiſh maſt
tri

ſe in *Schemoth Rabba, Sect.* 25: with whom the thor of the book of *wiſdom, chap.* 16. 20, ſeems to ee. It is aſtoniſhing, with what nicety the piſts diſpute on this matter; namely, whether this s only the privilege of the pious, or common to m with the wicked; *Tirinus* after *Auguſtin*, ulenſis, and Hugo Cardinalis, ſtands up for the mer; but is oppoſed by Corn. a Lapide. This ng obſerved, there are other queſtions alſo ſtarted; d among the reſt, whether the manna changed not y its taſte, but alſo its ſubſtance, at the deſire of ſe who eat of it, ſo as to be turned into an egg, a let, or lamb, as often as ſuch things were longed ; or whether a change only was made in the qua-es; in either of theſe ways, they find ſomething in manna to ſupport their doctrine of tranſubſtan-ion. For, if the former, as has ſeemed good to ctors of great reputation, we have an evident mple of a tranſubſtantiation. If the latter with jeſuit *a Lapide*, hence at leaſt may be concluded, t accidents may remain without their ſubſtance; cauſe, as a different taſte uſually accompanies a ferent ſubſtance, the ſubſtance of the manna maining, the taſte was changed at will, and proved uriſhing: whence it follows, that the accidents of ead may alſo remain, and prove nouriſhing in the nſubſtantiated wafer. But theſe are the dotages d fond ſportings of men, who ſhamefully abuſe their , and are overturned by three arguments from riptures. 1ſt, As it accurately deſcribes the pecu-r taſte of the manna. 2dly. As it mentions the duſtry of the Iſraelites in the different ways by hich they prepared it for their more convenient e. 3dly. As it gives an account of their loathing Numb. 11. 6, which could not happen, did the anna yield the palate any taſte at pleaſure.

How the manna could have the taſte both of

XXXV. However, we have not yet got over all e difficulty: for as the taſte of honey differs from e taſte of oil, we may enquire, how manna can be compared

honey and oil. compared to both in taſte? But this difficulty may be obviated three ways: if we ſay firſt, that the taſte of the manna was ſomewhat different, when it was eaten in a plain manner, from what it was, when differently dreſſed and prepared by the Iſraelites: the one may therefore be underſtood of manna undreſs'd; the other of that which was boiled. And again, which I would prefer, it might, in a different reſpect, be compared both with honey, and with oil: not that in all reſpects the taſte of it reſembled either oil or honey; but partook of ſomething of both, the ſweetneſs of honey, and the fatneſs of oil; in general a taſte mixed of both. It might be added, as honey is * the *chief of ſweet things*, as the Son of Syrach ſpeaks; whatever things are ſweet to the taſte, may be compared with honey. And ſo manna may be ſaid, to have the taſte of honey, that is in general, to be very ſweet. Wherefore the author of the book of *Wiſdom*, *chap.* 19. 21, *calls it a kind of* † *Ambroſial food, that could eaſily melt*, εὔτηκτον γένος ἀμβροσίας τροφῆς.

The place XXXVI. The external adjuncts or circumſtances are place and time. The PLACE, where God fed the Iſraelites with manna, was the wilderneſs. The favour of heaven ſupplied them with what the barrenneſs of the ſoil denied: and when they were deſtitute of ordinary bread, produced from the earth, they were ſatisfied, with bread, which came down from heaven. Finely ſays Joſephus; *ſo divine and admirable was this food, that it ſupplied the want of all others to thoſe that partook of it*: and truly believers may go every where with ſafety, when God leads the way, even thro' the wilderneſs, and a land not ſown, Jer.

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* The author of Eccleſiaſticus, ſpeaking of the bee, ſays "her fruit is the chief of ſweet things."

† Our Engliſh verſion renders it a kind of heavenly meat that was of nature apt to melt.

2. *The young lions do lack and ſuffer hunger: but y that ſeek Jehovah, ſhall not want any good thing* 34. 10.

XXXVII. We are to obſerve the following things The time.
ncerning the TIME when the manna was given. 1ſt. That the Iſraelites had none, before they t Egypt: Then they happily exchanged their cumbers, pompions, garlick, and every ſervile d, for the bread of heaven, and the dainties of gels. 2dly. That this bread was for the firſt time ned down from heaven, when there was nothing the land to ſtay their hunger. Thus God uſually vides for his own people in due ſeaſon, and, where dinary means fail, employs extraordinary. While amine raged in all places, the rapacious Ravens ry a daily portion to Elias, 1 Kings 17. 6. 3dly. at the manna was rained every day, except on the bath; when none was to be ſeen on the ground: t a double portion was gathered the day before, the ſupply of the following: Thus the goodneſs God is new every day: neither will the obſervance his commands, eſpecially that of the ſabbath ve detrimental to any. 4thly. That the manna ntinued forty years, till the Iſraelites came into naan; where they could eat of the fruits of the d, Joſ. 5. 12. For where ordinary means are thin our reach, we are not to deſire, or expect traordinary.

XXXVIII. The Iſraelites were to perform the The Iſra-
llowing DUTIES with reſpect to the manna. *Firſt*, elites to
ey were to gather it very early, becauſe it would gather the
lt, when the ſun was more advanced. So hateful manna at
God is ſloth, that when raining down bread from dawn.
aven upon his people, without their labour, he mmands them to riſe with the ſun to gather Man was not ſuffered to be idle even in para-ſe.

XXXIX. *Secondly*, They were to gather it by a To a cer-
rtain meaſure, an homer for each: a quantity, it tain quan-
is tity.

is probable, ſufficient to ſatisfy even the moſt robuſt and thoſe of the largeſt appetite. For, an homer was a large meaſure, concerning which may be ſee Waſerus de Antiq. Menſur. lib. 2. c. 3, where he ſhew that an homer contains as much as forty three ſhell of eggs and a half. Tirinus has computed, th allowance of each to have been about fifty of ou ounces. God ſtinted them to a certain meaſure, t ſet bounds to their exceſſive appetite: but indulge them in ſuch a meaſure, as would ſhew the riches his bounty.

About which ſome difficulties are reſolved.

XL. But the account here given by Moſes deſerv particular conſideration, namely that ſome of th Iſraelites gathered more, others leſs: but that after wards when it was meaſured by the homer, he wh had gathered more, had nothing over, and he wh had gathered leſs, had no lack, Exod. 16. 17. Som have conceived a twofold miracle here; one, abou the gathering of the manna; the other about th conſuming it. They imagine, if any had gathere leſs than the appointed quantity, before it came to b meaſured, what was lacking, was miraculouſly adde by an angel; but if more, the overplus was take away by an angel, and inviſibly added to what othe gathered. They alſo imagine, that every one con ſumed an entire homer of manna a day: but as thi was not poſſible in ſuch a diverſity of ages and healt without a miracle, they boldly pronounce, Go very unequally attempered the nutritive efficacy o the manna in equal quantities to the ſtrength an appetite of every perſon: and beſides, heaped th manna cloſer in the homer for the more voracious but looſer for the weaker and the young.

In gathering the manna no miraculous encreaſe or diminution.

XLI. But all theſe things are framed at pleaſure nor are we to multiply miracles without neceſſity As to the gathering, the manner of it ſeems to hav been thus. Every one gathered as much as he could and, as is uſual in ſuch caſes ſome gathered more others leſs, as ſome were more diligent than others

But

ut what was collected by all, who lived under the me tent, ſeems to have been thrown into one heap; om which the maſter of the family taking the pointed meaſure, ſo diſtributed to each his portion thout paying any regard to the labour or diligence nployed, but to the divine appointment, ſo that ch had an equal portion. For, ſo much could th eaſe, be jointly gathered, as that every one ight have an equal portion. Theſe thoughts have, my opinion been judiciouſly ſuggeſted by the moſt cellent Rivet; and may be confirmed from 2 Cor. 14, 15: where Paul exhorts the rich to ſupply e wants of the poor out of their abundance, by this gument; becauſe *it is written, he that had gathered ch, had nothing over; and he that had gathered little, d no lack.* As if he had ſaid, "as formerly it was the will of God, that, among the Iſraelites, they, who had gathered much manna, ſhould ſupply the wants of thoſe, who had gathered leſs, that there might be an equality: ſo among chriſtians, it is but juſt, that thoſe, who, by the bounty of God, are poſſeſſed of an affluence of good things, ſhould ſupply the wants of thoſe, for whom a more ſcanty proviſion is made."

XLII. I am alſo of Rivet's opinion with reſpect to eir eating the manna; namely, that every one had ally ſuch a quantity allowed him, as was ſufficient en for the largeſt appetite, yet that each was liberty to eat as much as he pleaſed: and therefore at moſt of them had more food, than either neceſſity quired, or than they could well eat. But that, as ey were not allowed to keep what was over, till the xt day, they might throw it away towards ening; that ſo they might profeſs their faith and nfidence in God, who, they were perſuaded, would ant them a freſh ſupply, the following day. And e throwing away the ſuperfluous manna was no gn of contempt; any more than the burning what was

All not bound to eat an equal meaſure.

was left of the paſchal lamb; but rather an evide
of a ſincere truſt and confidence in God.

Unlawful to reſerve any for the morrow.

XLIII. The *third* duty was, to reſerve none of t
manna for the morrow, v. 19. Not that every per
was obliged to conſume their meaſure daily, and fo
it upon their loathing ſtomach beyond their appeti
for this, as I have juſt hinted, was inconſiſtent wi
the holineſs, wiſdom, and goodneſs of God. It
enough, if nothing was reſerved for the uſe of t
following day. What remained might either
burnt in the fire, or buried in the earth, or given
the cattle, or deſtroyed ſome other way. But, G
by this method, was pleaſed to try their obedien
Exod. 16. 4, and to exerciſe their diligence ev
day, and teach them contentment, and to inculc
faith and truſt upon them, that, depending alone
his providence, they might wholly commit to h
the care for the morrow, Mat. 6. 25. 31.

A double quantity to be gathered the day before the ſabbath.

XLIV. *Fourthly*, the day before the ſabbath t
were to gather a double quantity, v. 7. And we
allowed to lay up whatever was left of that till t
next day, v. 25: which neither ſtunk, as what w
reſerved on other days, nor had any worm there
v. 26. By this God intended, that on the ſabba
they ſhould deſiſt from every work, that regards t
care of this animal life, and devote themſelves to h
alone. And in fact he ſhewed, that he would a
other things to thoſe that ſeek his kingdom a
righteouſneſs; and that it would prove no detrime
to any, if, laying aſide the care of the body, they
ſtated times laid themſelves out for God: as al
that during the ſix days of this life, we are to gath
thoſe things, which may be of ſervice on the ſabbat
for, on the ſeventh day, that is, after this life, the
will be no longer time for working: *Whatſoever*
hand findeth to do, do it with thy might; for there is
work nor device, nor knowledge, nor wiſdom in the gra
whither thou goeſt, Eccleſ. 9, 10. We are far fro
thinking, that this here was the firſt inſtitution of t
ſabbat

bbath, but rather that it was a ſolemn renovation
what was inſtituted from the beginning of the
orld, but had been interrupted by the bondage in
gypt, and a confirmation of it by the miracle of the
anna. For Moſes, v. 3, ſpeaks of the ſabbath,
a thing formerly known by the *Iſraelites*, *this*
that which Jehovah hath ſaid, to-morrow is the reſt
the holy ſabbath unto Jehovah, &c. We are not
norant of what the great *Selden*, *de jure nat. et*
nt. &c. lib. 3. c. 9, ſeq. has largely, and learnedly
deed, oppoſed to this; but it is not of that weight,
to ſway with us.

Some of it to be reſerved for a perpetual memorial.

XLV. *Fifthly*, and laſtly, God commanded an
omer of manna to be laid up in a golden urn or pot,
r a perpetual memorial thereof, and placed be-
re his face through all the generations of Iſrael.
aron did this accordingly; namely, at the due
me, when the tabernacle, and ark were reared up.
or theſe things are related here; by an evident
olepſis or anticipation, on occaſion of this hiſtory.
33, tho' as is very plain it was not done till after-
ards. God, indeed, would not have the memory
ſo great a miracle die away among the Iſraelites:
nd therefore he not only took care to have theſe
rodigies recorded; but the remains of the miracle,
reat beyond all exception, and adapted to ſtrike every
ne with amazement, to ſurvive. Nevertheleſs, to
revent their being made an occaſion of ſuperſtition
r idolatry, wiſely ordered them to be laid up in the
moſt holy place, and removed from the uſe of the
ommon people.

Paul reconciled with Moſes.

XLVI. We muſt here, by the way, remove an ap-
parent contradiction. Moſes ſays, Exod. 16. 34,
that a pot with manna, agreeably to the divine com-
mand, was by Aaron laid up BEFORE THE TESTI-
MONY to be kept. But the teſtimony is either the
ark, ſo called, becauſe the teſtimonial tables of the
covenant were laid up in it, or the tables themſelves
that were in the ark: but Paul writes, Heb. 9. 4, *in*
which

which (the ark) *was the golden pot, that had manna and Aaron's rod that budded, and the tables of the covenant:* where he places the pot with the manna in the ark, as well as the tables of the covenant. The difficulty is ſo much the greater, if we compare 1 Kings 8. 9, and 2 Chron. 5. 10, where it is expreſsly ſaid, that there was nothing in the ark, but the two tables of the law. Many things have been ingeniouſly deviſed by the learned, to take off this apparent contradiction. I own, I am beſt pleaſed with the obſervation of Druſius on Exod. 16. 34, that the particle IN with the Hebrews, and thoſe that adopt their way of ſpeaking, ſometimes denotes, AT, NEAR BY. To prove this, he quotes Joſh. 10, 11, and Judges 18. 12. Another learned author has very properly added Joſh. 5. 13. 1 Kings 17. 3. Jer. 1. 5. Col. 3. 1. And therefore, *in which*, here denotes *at* or *near the ark*. Yet Druſius himſelf ſtarts a difficulty, which he owns he is not able to remove. *Every thing would anſwer well*, ſays he, *unleſs the tables followed*, the tables of the covenant: *for theſe were within the ark. But that the preposition* IN *ſhould ſignify two different things in the ſame place, is not very probable: take care therefore, how you believe this.* But we are not ſo ſoon to loſe heart. We have at leaſt found this, that IN ſometimes denotes ſuch a latitude of place, that it even comprehends thoſe things which are *near* and *by*. Moreover the ark was ſo framed, that ſome things might be placed on the ſides of it without, as appears in the caſe of the volume of the law written by Moſes, which was placed *in the ſide of the ark of the covenant of the Lord*, Deut. 31. 26. All the things therefore mentioned by *Paul* were *in the ark*, that is, *within the compaſs of the ark*, tho' ſome of them were within it more than others. Nor could Paul ſpeak leſs properly thus, than we do when, for inſtance, we ſay, *in* the human body there are ſkin, and fleſh, and bones and bowels: where

is uſed in the ſame ſenſe, and yet with ſome lati-
de.

XLVII. There are three *ſins* of the Iſraelites record- The ſins
with reſpect to the manna. 1ſt, That ſeveral of of the Iſ-
em, contrary to the expreſs command of God, raelites
erved ſome of it for the morrow, Exod. 16. 20. about the
ith ſuch inſolence does the wiſdom of the fleſh ſet manna.
elf in direct oppoſition to God, tho', by his aſtoniſh-
goodneſs, he renders himſelf amiable, and at
ſame time venerable. And this obſtinacy of
rupt nature, is not to be ſubdued by any miracles.
t what was reſerved, began to ſwarm with worms,
d was putrified. To teach us, that whatever is
juſtly and covetouſly reſerved, contrary to the
mmand of God, ſtinks before God and men; and
nce worms ariſe, that is, various kinds of evils,
ecially the worm of conſcience: whereas, on the
ntrary, what was reſerved againſt the future ſabbath,
oved permanent and incorruptible, Mat. 6. 20.
Tim. 6. 19. 2dly, That they went forth on the
y ſabbath to ſeek for it; however then they found
thing, v. 27. God juſtly fruſtrates the deſires of
oſe, and renders their labours abortive, who
dertake any thing contrary to his command. Nor
ve ſuch any reaſon to expect the divine bleſſing on
ir labours, who, on the day of the Lord's reſt, are
nployed in things, that regard their own ſubſiſtence,
hile they omit the worſhip of God, Iſa. 58. 13, 14.
ly, That at laſt they loathed and diſdained the
anna, tho' it was the ſweeteſt and moſt wholeſome
all food, eſpecially in compariſon of the cucum-
rs, the melons, the leeks, the onions, and the
rlick, Numb. 11. 5, 6. Thus men uſually prefer
e carnal refuſe of this world, to the treaſures of
aven, the huſks of the earth, to the dainties of
ngels. And that nothing on this earth is ſo delight-
l, but that one time or other it begets a loathing:
ven the moſt excellent gifts of God, natural as well
ſpiritual, on account of this perverſeneſs of
our

our minds, thro' cuſtom, loſe their value in our eſteem.

The manna a ſacrament.

XLVIII. Now let us conſider the MYSTERY of the manna: Paul teacheth us, that this food was ſacramental, 1 Cor. 10. 3, where he calls it *ſpiritual meat*: but it was ſo, not in its own nature, for it was appointed for the ſupport of the animal life, but in ſignification, wherein it anſwers to our myſtical ſupper. Auguſtine on Pſ. 77. 1, ſays, *was ſpiritual, that is, it ſignified ſomething ſpiritual*. And Chriſt declares, John 6. 32, himſelf was the true bread, which came down from heaven, and was prefigured by the manna. The Jews, however blind, promiſe to themſelves a new manna by the Meſſiah. For thus in Midras Cohelet, fol. 86, col. 4, *the firſt redeemer cauſed the manna to deſcend, ſo alſo the laſt redeemer will make the manna to deſcend: as it is written, and there ſhall be an handful of corn in the earth*, Pſ. 72. 16. Tho' their expectations were real, carnal and corrupt, yet they are the remains of ancient and ſpiritual inſtruction. So likewiſe in Midras cantici, fol. 16. c. 4. *The laſt redeemer ſhall be revealed to them. And whither will he lead them? ſome ſay, to the wilderneſs of Judah: others, to the wilderneſs of Sihon and Og; and he will cauſe the manna to deſcend to them.* But it is to be obſerved, that Chriſt frequently fed the multitude in the deſerts of Judea, and in the wilderneſs of Og, with the food of his word, which is more excellent than any manna; and when there was occaſion for it, ſtayed the hunger of the body with bread, which he multiplied no leſs miraculouſly, than the manna formerly was. See other teſtimonies of the Jews in Viega on Rev. 2. 17. But according to the method preſcribed, let us come to particulars.

The reſemblance of the manna with Chriſt.

XLIX. Manna denotes that food, which was *appointed, prepared* by God, and given to the Iſraelites for their *portion*, in order to the ſupport of life. So Chriſt is *the gift of God*, John 4. 10. *That* excellent *gift*

ſt, foreordained by God, 1 Pet. 1. 20, and by his ſpeakable goodneſs beſtowed on the true Iſrael, for *eir portion*, Pet. 10. 16, *by which they ſhould live:* us Jeſus himſelf declares, John 6. 51, *I am the living ead, which came down from heaven: If any man eat of is bread, he ſhall live for ever.*———The manna was ven to the Iſraelites, when they were leaſt concerned out the bleſſings of God, and put a greater value the good things of Egypt, and had again tempted od. Chriſt came into the world, when it was moſt rrupted, and offered his ſpiritual bleſſings, at a time hen the very beſt could ſcarce aſcend above earthly d carnal things.———Iſrael did not know the anna, when it was firſt given, tho' promiſed by Moſes. ho' Chriſt was ſo often promiſed by Moſes and all e holy Prophets, and deſcribed to the life, yet when came into the world, the world knew him not, hn 1. 10.

1. As to etymology.

2. It was given to the unworthy.

3. Tho' promiſed, was not known.

L. Tho' the origin of the manna was from heaven, t the vapours or exhalations, from which it was ngeal'd together, were raiſed from the earth by the icacy of the ſun. Chriſt ſeveral times repeats it, at he came down from heaven, to give life to the orld, John 6. He, who is the *day-ſpring from on gh*, Luke 1. 78, is alſo the *fruit of the earth*, Iſa. 4. ———We have already obſerved, that angels were mployed about the deſcending manna. A great ultitude of the heavenly hoſt, ſung the birth-day ng, when Chriſt firſt came into the world. Luke, 2. 3.———Moſes, indeed, could not give the manna, et he promiſed it, and explained the nature of it. o neither was he the author of true Salvation, but ſtified of Chriſt, and taught that the life of the ſoul onſiſts in communion with him, John 5. 46.

4. It came down from heaven, and at the ſame time had its origin from earth.

5. Angels employed about it.

6. Had the teſtimony of Moſes.

LI. The manna was, in its form and figure, ſmall nd minute, promiſing nothing great at firſt ſight. hus alſo Chriſt, when he was ſeen only with the eyes f fleſh, had neither form nor comelineſs, that we hould deſire him, Iſa. 53. 2.———Yet the white colour

7. Figure ſmall.

8. In colour white and like pearls.

colour of the manna, and uſually that of pearls to
repreſented the moſt excellent purity of the Lo
Jeſus, and the glory of the divine majeſty *ſhining* for
9. Very ſweet in taſte. in the aſſumed form of a Servant.——The taſte of t
manna, that was ſo very ſweet, like honey, and t
moſt excellent oil, ſignifies the unſpeakable delig
of that grace, we obtain by Chriſt, whoſe ſweetne
none underſtand but they who taſte it. Pſ. 34.
10. Pounded and baked. ———In order to *be* a more proper food for Iſra
it was ground in mills, or pounded with peſtles,
baked in pans. Numb. 11. 8. Chriſt was alſo pr
pared by various ſufferings, that he might be moſt ſwe
and wholeſome food to our ſoul.

11. Was rained down in the wilderneſs. LII. The manna was rained down in the wilde
neſs: and Chriſt came into the world, and to t
people of Iſrael, when, like a wilderneſs, it w
overgrown with thiſtles, and thorns, and moſt barre
of good fruit: and by his coming *comforted all t*
waſte places of Zion, and made her wilderneſs like Ede
12. In a caſe of extreme want. *and her deſart like the garden of Jehovah*, Iſa. 51. 3.——
It was then, that the Iſraelites obtained the manna
when all that they had brought out of Egypt, w
ſpent, and they ſaw they muſt inevitably periſh b
famine, unleſs they were relieved by the unexpecte
favour of heaven. Chriſt beſtows his grace only o
thoſe, who ſenſible of their want, and rejecting ever
13. After the Exodus. worldly comfort, chooſe to owe their Salvation to hi
alone, Luke 1. 53, *he filled the hungry with good thing*
and ſent the rich empty away.———Nor can any on
hope for the conſolations of divine grace, unleſs the
firſt quit the Egypt of this world, and the priſon o
ſin, and paſſing thro' the red ſea of ſorrowful repen
tance, he gives himſelf up to be led and directed b
the Holy Spirit, in the way to the heavenly Canaan
Iſa. 32. 16, 17.

14. Every morning early. LIII. The manna came down every day, and when
ever the morning dawned, preſented itſelf freſh to
the Iſraelites. Thus alſo the grace and tender
mercies of the Lord are new every morning, Lam. 3.
23.

——Yet this bread was in ſuch manner given 15. Not to be ſeen on the ſeventh day.
ſix days, as none of it was to be ſeen on the enth. This ſeems to ſignify that Chriſt would in appointed time appear among the Iſraelites, and nverſe daily with them; but afterwards would nei- r be ſeen, nor ſought for, any where on earth, nor imagined, to be either in this or in the other place. t becauſe that day was the ſeventh of the week, s ſet forth, he ſhould ceaſe to be ſeen by men on ſeventh; But on the firſt day of the week when returned from the grave, he would preſent himſelf the view of his people almoſt as early as the ſun.

——When the Iſraelites were come into Canaan, 16. Ceaſed upon the arrival in Canaan.
manna ceaſed; every thing which regards the te of the church, wandering in the wilderneſs of s world, conſequently every healing grace, and ry thing, which flows to us from Chriſt, as media- , and ſuppoſes any defect ſhall ceaſe after the laſt , when God himſelf ſhall be all in all to his church, en introduced into the heavenly country, 1 Cor. . 28.

LIV. The manna was not beſtowed on the Iſrael- 17. Beſtowed on the Iſraelites, without labour, but that of gathering it.
s, as the effect of their ſowing or culture, or of human induſtry; but by the gratuitous gift of the ine goodneſs and bounty alone: the only thing uired of them, was to receive, to gather and make of that gift of God. Thus in like manner the and Salvation, we have in Chriſt the Lord, *is not him that willeth, nor of him that runneth, but of God t ſheweth mercy*, Rom. 9. 16. And his grace is *as ew from Jehovah, as the ſhowers upon the graſs, that rieth not for man, nor waiteth for the Sons of men*, ic. 5. 7. It is however our duty, by faith to re- ve, and apply to ourſelves the offered grace. And s was what our Saviour meant, when he ſaid, hn 9. 27, *labour not for the meat which periſheth, t for that meat which endureth unto everlaſting life, hich the Son of man ſhall give unto you.*——And this, 18. And that early.
deed, was to be done early in the morning, not letting

letting ſlip the opportunity, Iſa. 55, 6, *ſeek ye the Lord, while he is near. Pſ.* 63. 1. *O God thou art my God, early will I ſeek thee.*———The Iſraelites were to go without the camp, in order to have the manna. Whoſoever labours to find Chriſt, muſt not indulge too much the eaſe of the fleſh. When the ſpouſe ſought her beloved in her bed, ſhe found him not. Canticl. 3. 1; but when ſhe had gone a little further ſhe found him, v. 4.

19. Without the camp.

20. Given by a ſtinted, but ample meaſure.

LV. Tho' God gave the manna in a certain ſtinted meaſure, yet in a quantity ſufficient for thoſe of the largeſt appetite; Chriſt deals out a portion of his grace to each, in ſuch a manner, as nothing may be wanting to their ſalvation, 2 *Cor.* 12. 9. His grace however is equally ſet before all the elect, that each may take of it to his full ſatisfaction. *Canticl.* 5. 1. they open their mouths wide, they ſhall be filled with the goodneſs of the Lord, *Pſ.* 81. 10. *Pſ.* 36. 8, 9.———Our eſteem and longing for the divine grace can indeed never be to exceſs; nor are we forbid to ſtrive after more: let each account it ſaid of himſelf, 1 *Cor.* 12. 31, *covet earneſtly the beſt gifts.* But yet every one ought to be content with the moſt free and wiſe diſpenſation of our Father, humbly confeſſing ourſelves unworthy even of the leaſt. But if any, by the bleſſing of God, is found to have gathered more than others, his duty is to lay out his abundance for the common benefit, and ſupply the wants of others from the plenty of his gifts.

21. Liberally communicating to others, who had leſs.

22. Kept to the next day it ſpoiled.

LVI. The manna, that was kept to the following day, became tainted, and ceaſed any longer to be either the uſual, much leſs the ſacramental bread. Thus alſo the euchariſtical bread, the antitype of the manna, after the time is over, when it is diſtributed to be eaten, loſes the virtue of a Sacrament; and if it be kept cantrary to the command of God, inſtead of being a ſpiritual food, will be found tainted with the maggots of a baſe ſuperſtition.———A double quantity was gathered the day before the ſabbath,

23. Collected the day before the ſabbath.

the uſe of that day of reſt: on the ſame day of week, the labour of Chriſt's ſoul being redoubled, ſuch an abundance of grace was purchaſed for elect, even enough to ſatiate, and make them happy thro' an eternal ſabbath.——Nor are we to apprehend, the ſpiritual gifts, laid up for that day, be tainted by any corruption———In a word, keeping the manna in a golden pot, and the laying it up in the tabernacle, before Jehovah and the teſtimony, ſet forth, that he, who came down from heaven, to be the bread of life to ſinful man, ſhould again be taken up into heaven, and continue in the ſanctuary, not made with hands; and in a ſtate of uninterupted life before God; whence alſo communion with Chriſt in glory is called *the hidden manna*, *Rev.* 2. 17.——However, we are above all things, to be on our guard, leſt, with the ungrateful Iſraelites, we loath the incomparable delights of the heavenly grace, and prefer the huſks of this world before them, and ſo incur the juſteſt vengeance of a diſeſed deity.

24. It's remains did not ſpoil.

25. The golden pot before the Lord.

26. The loathing of the manna to be avoided.

VII. But for as much as *the favour of meat is nothing, if there be no drink, as Joſephus* introduces Moſes ſpeaking to God; and becauſe the ſuperabundant fulneſs, which is in Chriſt, was to be ſhadowed out to the ancient people, as well as to us, the infinite goodneſs indulged the murmuring Iſraelites miraculouſly with drink, which was as miraculous as their meat. For the people being parched with thirſt, finding no water, either for themſelves or children, much leſs their cattle in the parched wilderneſs, Moſes at God's command, ſtriking with his rod, the rock, which was in Horeb, on whoſe ſummit the glorious majeſty of the divine preſence was ſeen, opened large veins of water, Exod. 17. 1—6. This miracle is celebrated in many places of Scripture, Pſ. 105. 15. 16, *he clave the rocks in the wilderneſs, and gave them drink, as out of the great depths: he brought ſtreams alſo out of the rock, and cauſed waters to run down*

The water from the rock.

down like rivers. Some imagine the rock itſelf w turned to ſtreams of water, from Pſ. 114. 8, whe the vulgate tranſlates, *qui convertit petram in ſta aquarum, and rupem in fontes aquarum,* which turn the rock into a ſtanding water, the flint into a fou tain of waters; the ſeptuagint, τὸ τρέλαυλος. But this a poetical hyperbole, as if we ſhould ſay, heav itſelf was diſſolved into ſhowers. Nothing is mo ridiculous, than to bring this in ſupport of the monſ of tranſubſtantiation. But whether God firſt mirac louſly produced the water in that place; or whet when Moſes ſmote the rock with his rod, he ſudden ſet open the veins of water, which had been there b fore but had been ſhut up till then, is not for us determine, ſince the ſcripture is ſilent. What the Je feign, that the rod of Moſes was made of adama and hence penetrated the rock by the ſtroke; a that therefore Moſes is ſaid not to have ſtruck, על *upon the rock.* but, בצור, *in the rock,* v. 6, is trifli to the higheſt degree.

Which in like manner was myſtical.

LVIII. As there is no great difficulty in this h torical account, we haſten to the conſideration of t myſtery ſet forth 1 Cor. 10. 4, *and did all drink ſame ſpiritual drink.* Spiritual, not ſurely in its o nature, but in its ſignification, as we have intima concerning the meat. *For they drank of the ſpiri rock that followed them,* that is, the water of the ro which followed them in a plentiful ſtream in wilderneſs. *And that rock was Chriſt,* that is, *Tertullian, de Patientia,* ſays well, *ſignified Chr* with whom *Auguſtin* agrees, *Quæſt.* 57, *in Levitic the rock was Chriſt, not in ſubſtance, but ſignificat* Let us take a ſurvey of the ſimilitude.

Chriſt a rock on ſeveral accounts, but here becauſe of the ſtream of water.

LIX. It is certain, Chriſt is often called a roc Scripture; on account of his eternal duration, 26. 4, and impregnable ſtrength, Pſ. 31. 2, a which is the conſequence of that, a moſt ſafe habit on, Pſ. 71. 3. Yet I imagine theſe reſpects do come under our preſent conſideration. Chriſt is h repreſent

preſented by a rock only, as that gave water to
uench the thirſt of the Iſraelites.

LX. The true ſimilitude is this, 1ſt, This rock
th its name from a *parched dry waſte* (for this is the
eaning of Horeb in Hebrew,) and ſeemed to promiſe
thing leſs than what it produced, namely ſtreams,
r giving water to ſuch a number of people with
ir cattle. Is not Chriſt alſo *as a root out of a dry*
ound, Iſa. 53. 2? And is it not ſomething above
prodigy, that he, who complained of thirſt on the
oſs, ſhould call out to others, *if any man thirſt let*
m come unto me and drink. He that believeth on me
the Scripture hath ſaid, out of his belly ſhall flow rivers
living water, John 7. 37, 38? 2dly, The rock
d not produce water till it was ſmitten. Thus alſo
became God to make the captain of our ſalvation perfect
rough ſufferings, Heb. 2. 10. When his ſide was
erced with the ſpear, immediately there iſſued out
ood and water, John 19. 34. And by this means
became *a fountain opened to the houſe of David, and*
the inhabitants of Jeruſalem for ſin, and for unclean-
ſs, Zach. 13. 1. 3dly, Nor was it lawful to ſmite
e rock with any other inſtrument than the rod of
e law-giver; to intimate, that Chriſt was to
dergo the ſame ſufferings, and the ſame curſe,
reatened by the law to the ſinner man, Gal. 3. 13.
thly, The ſmiting of the rock was performed in the
ght of the elders of the murmuring people. At
e loud clamour of an enraged multitude, and at
e deſire of the elders, many of them alſo ſtanding
, Chriſt was nailed to the croſs, Mat. 27. 41.
thly, The majeſty of the Supreme being diſplayed
elf on the top of the rock. When Chriſt ſuffered,
d he not, even at that time, ſo vail himſelf as if he
as void of divine glory? But they, who were moſt
willing to own it, were obliged to confeſs it, Mat.
. 54. 6thly, Such a quantity of water flowed
om the rock, that was ſufficient not only to quench

The anaology,
1. The rock had its name from dryneſs.
2. Did not give water till ſtruck.
3. And that with the rod of the lawgiver.
4. In the ſight of the Elders of the murmuring people.
5. God ſtood on the top of the rock.
6. Streams followed Iſrael in the wilderneſs.

the thirſt of the Iſraelites, but alſo to follow them
ſtreams, whitherſoever they travelled in the wilde
neſs, Pſ. 78. 15. 20. Pſ. 105. 41. Thus alſo t
abundance of grace, that is in Chriſt, makes *our c*
to overflow, and goodneſs and mercy to follow us all
days of our life, Pſ. 23. 5, 6.

The myſtical explication of another hiſtory ſimilar to this.

LXI. What we have recorded, Numb. 20. 8. different from this hiſtory, and is likewiſe myſtic
There Moſes is commanded, indeed not to ſmite t
rock with his rod, but only to ſpeak unto the roc
before the eyes of the Iſraelites, in order to
producing water. By which it ſeems was ſignifie
that Chriſt ought to ſuffer but once, and that his o
offering was ſufficient for perfecting believers, He
9. 27, 28. Heb. 10. 14. The efficacy of which w
to be diſpenſed to the elect by the preaching of t
goſpel. But Moſes, contrary to the will of the precep
tho' according to the will of the divine decree,
ſmiting the rock twice, was a type of thoſe, wh
wickedly indeed, but by the determinate counſel
God, perſecute over again, and evil entreat Chri
after once ſuffering on the croſs, in his myſtic
body, Acts 9. 4. Col. 1. 26. As out of the roc
which was ſmitten twice, there iſſued out much wate
and the congregation drank, Numb. 20. 11; ſo
like manner, even the afflictions of believers hav
turned out to the advantage of the church, Phil.
12; the blood of the Martyrs, like a fructifyin
rain, has watered the paradiſe of God; and th
ſparks, flying every way from their funeral pile
have far and near kindled a new light of faith, an
new flames of love: ſo that the church never ex
perienced a greater abundance of divine conſolation
than when ſhe was forced to endure the heavie
ſtrokes of perſecution. Yet as Moſes himſelf, wh
was ſo faithful, ſo dear to God, was for this ver
thing excluded the land of Canaan, Numb. 20. 1
ſo none of theſe perſecutors ſhall go unpuniſhed fo
th

is their raſh preſumption, Pſ. 105. 14. 2 Theſſ. 6.

LXII. There now remains the ſacrament of the BRAZEN SERPENT, whoſe hiſtory recorded, Numb. 6,—Bochart has diſtinctly explained, Hierozoic. 2. lib. 3. c. 13. The ſum of which is this: The raelites, for murmuring againſt God, and againſt oſes, and ſpeaking with contempt of the heavenly anna, incurred the heavy diſpleaſure of the deity. nd therefore ſerpents were ſent among them, to e the people, and immediately cut off many by an fectious calamity. The Scripture calls theſe Ser- nt שרפים, *Seraphim*; which name they have in mmon with the moſt exalted Angels, and is deriv- from *burning:* but are ſo called, becauſe they d a flame out of their mouth, and burn by their nomous breath. The Greeks call ſome ſerpents, m their heat, πρηστῆρας and καυσώνας. But whether raph here denotes a water ſerpent, or an amphi- us ſerpent, which is Bochart's opinion, or any her ſpecies of ſerpents, is neither ſo very certain, r much our concern to know. It is more profit- le to conſider, how the divine mercy, importuned the complaints of the people, and the confeſſion their ſin, and the prayers of Moſes, afforded a efent remedy for ſo great an evil. At the direc- n of God a BRAZEN SERPENT was framed by oſes, and put upon a pole; that whoever looked on it, when it was thus erected, might find a oſt infallible cure for the mortal bites of the ſer- nts: which alſo the event plainly proved. Three ings are here diſtinctly to be obſerved. (1.) The iſery of the people. (2.) God's favour and good- eſs. (3.) The duty required of man, in order to s partaking of that goodneſs.

The hiſtory of the brazen ſerpent.

LXIII. In the miſery of the people, we are to nſider both the ſin and the puniſhment of it. was a ſin, to throw contempt upon the manna, d to murmur againſt God and againſt Moſes.

In the ſin of the people we ſee a ſpecimen of our perverſeneſs:

The depraved corruption of nature ſcarce any whe
more plainly ſhews itſelf, than in the people of Iſrae
who, tho' loaded with ſo many benefits by God,
often chaſtiſed with paternal rods, yet inceſſant
returned to their natural diſpoſition. Nor do th
riſe up againſt Moſes alone, by whoſe means th
had eſcaped ſo many dangers, but againſt God hi
ſelf, who was preſent among them, by ſuch extra
dinary ſigns of his majeſty: and with a franti
wantoneſs loathe the manna, even the heaven
manna, which they had lately received with ſo mu
eagerneſs. Does not this plainly argue the unco
querable depravity of our nature, and the incredib
abuſe of the divine beneficence in man, when l
to himſelf? And as we are all of the ſame frame,
may behold a ſpecimen of our own perverſeneſs in t
Iſraelites.

In the puniſhment, the power of the devil over ſinners.

LXIV. The puniſhment, conſequent on the f
was the bites of fiery ſerpents; by which it is n
improperly imagined, are ſhadowed forth the ſu
geſtions of the devil, when he tempts to deſpa
and which Paul calls *the fiery darts of Satan*, Eph.
16, and which ſpread their poiſon thro' every pa
For the devils are truly Seraphim; who, as in th
firſt creation, they ſhone fair with the flames of divi
love, ſo after their ſin, became horrid and ſcorchi
ſerpents. As themſelves are ſcorched with the f
of divine vengeance, ſo they burn with rage agai
God and his people. And indeed, they are juſt
given up to the vexations of Satan, who contempt
ouſly reject the word of the Goſpel, and the grace
God in Chriſt, which is ſweeter than any manna
or blaſpheme againſt God himſelf, as Hymeneus a
Alexander, 1 Tim. 1. 20.

In the remedy, the grace of Chriſt towards the penitent.

LXV. But as thoſe Iſraelites who found the bit
of the ſerpents mortal, not being careful to obta
a cure, are an emblem of the impenitent, w
deſpiſe the grace of God, and ſo die in their ſin
ſo they, who had recourſe to Moſes, confeſſing the

s, and imploring the grace of God, plainly ſignify
ſe, whom a ſenſe of ſin, and dread of divine
gment, excite to wiſer reſolutions; ſuch as thoſe,
o were pricked in their heart, and ſaid to Peter
d to the other Apoſtles, *men and brethren, what ſhall
do?* Acts 2. 37, and the Jailor, Acts 16. 29, 30.
t for their ſake, God commanded Moſes to put a
zen ſerpent on a pole, and promiſed, that as many
were bitten, ſhould, by looking to it, be cured.
eed, I make no manner of doubt, but this ſer-
t was a repreſentation of Chriſt: for he himſelf
rts, John 3. 14, *as Moſes lifted up the ſerpent in the
derneſs, even ſo muſt the Son of man be lifted up.*
is type repreſents the antitype ſeveral ways.

LXVI. *Firſt*, as to the *form*. That the Serpent
s a type of the devil, not of Chriſt, is aſſerted by
arned author without any probable reaſon. Tho'
Serpents, which deſtroyed the Iſraelites by their
emous bites, were a figure of the devil, yet all
umſtances loudly declare the brazen ſerpent,
ch was made at God's command, and ordained
ure the bites of the other ſerpents, was a ſacra-
t of Chriſt. Nor is it more improper to repreſent
iſt, by the figure of a ſerpent, than, what the
ned author ſo often inculcates, by that of a
nton goat. The ſimilitude conſiſts in the following
gs. 1ſt, That Chriſt, tho' himſelf free from all
came *in the likeneſs of ſinful fleſh*. Rom. 8. 3.
y, That by a voluntary covenant engagement, he
ſtituted himſelf in the room of thoſe, who by
ure, like all others, are a *generation of vipers*, Mat.
. 3dly, That by virtue of that engagement, by
ring their ſins, he was made *ſin and a curſe*, 2 Cor.
21. Gal. 3. 13. And ſo had truly the figure of
rpent without its poiſon.

The brazen ſerpent a type of Chriſt.

1. As to its form.

LXVII. *Secondly*, as to the *matter* of it, whereby
different reſpects, were repreſented both the vile-
s of the human nature, the excellence of the divine,
d the efficacy of the Goſpel, as the learned have
obſerved.

2. As to the matter.

obſerved. 1ſt, The ſerpent was not of gold, but braſs, which is meaner metal, to hold forth Ch to us, as one in whom *there is no form nor comlin no beauty, that we ſhould deſire him*, Iſa. 53. 2. 2 To ſignify the divine power of Chriſt by the firmn and durableneſs of braſs. Whence Job 6. 12, *is ſtrength the ſtrength of ſtones? Or is my fleſh of bra* And in the Poet *a monument* is ſaid to be *more la than braſs*. 3dly, As among metals braſs is the m ſounding. Whence Paul, 1 Cor. 13. 1, *I am bec as a ſounding braſs*. Thus Chriſt crucified ſeems to rightly ſet forth by braſs, as alſo the preaching the croſs, *whoſe ſound went into all the earth*, Ro 10. 18.

3. As to the lifting up.

LXVIII. *Thirdly*, as to the *lifting up*. This lift up of the ſerpent on a pole, prefigured the lifting of Chriſt, not his glorious exaltation in heav but his ignominious lifting up on the croſs, John 14. As John himſelf explains that phraſe, John 32, 33. For, according to the Syriac and the guage of the *Targum*, *to lift up*, ſignifies *to hang up tree*. Both actions are denoted by the ſame te זקף. And as Bochart has learnedly obſerved, t manner of ſpeaking ſeems to have taken its riſe fr the decree of king Darius; at leaſt it may be confirm by that, Ezra 6. 11, *whoſoever ſhall alter this word, timber be pulled down from his houſe,* ויתנא עלוהי *and being ſet up, let him be hanged* (put to dea *thereon: ſet up*, that is, hanged up. But holocau or whole burnt offerings, called in Hebrew n that is, *elevations*, becauſe they were carried upwar ſignified, that Chriſt, when offering himſelf for ſhould be lifted upon the croſs. Nor is it for noth that God would have the Serpent lifted up by Mo Becauſe it was in conſequence of the curſe thunde out by the law, given by Moſes, that Chriſt nailed to the croſs.

4. As to the benefits.

LXIX. *Fourthly*, with reſpect to the benefit: from the Serpent the Iſraelites obtained the cure th

ir mortal bites; ſo *in the wings* of Chriſt *there is* ling, *Mal.* 4. 2: *he healeth all our diſeaſes*, Pſ. 3. 3. Wherefore as the Jews, depending on ſuch reſent help, little dreaded the bites and ſtings of other Serpents; ſo the believer, who relies upon riſt, and makes nothing of the aſſaults of devils, es out with full aſſurance, *O death, where is thy g?* 1 *Cor.* 15. 55.

LXX. In order to partake in ſo great a benefit, od required nothing of the Iſraelites, but to look to brazen Serpent: juſt ſo a bare look to Chriſt, ted up on the croſs, perfectly cures the wounds ven by the devil; namely a look of faith, by hich Moſes ſaw him who is inviſible, Heb. 11. 27. hus Chriſt himſelf explains it, John 3. 14, 15. *As oſes lifted up the ſerpent in the wilderneſs, even ſo muſt e Son of man be lifted up: that whoſoever believeth in m, ſhould not periſh, but have eternal life.* If there- re any among the Iſraelites were blind, or volun- rily turned away their eyes, there remained no ope of Salvation for them: ſo neither at this day r unbelievers, or for *thoſe that rebel againſt the light*, b. 24. 13, or for thoſe, *whoſe minds the God of this orld hath blinded, leſt the light of the glorious Goſpel f Chriſt, ſhould ſhine unto them*, 2 Cor. 4. 4. Yet as ven a weak ſight might be ſaving; ſo faith ſtill in ſtate of weakneſs, if it be genuine and ſincere, eſcues us from death: and as whoever was once bit nd cured by the ſight of the ſerpent, if again bit, e was to have recourſe to the ſame remedy: ſo if af- er our reſtoration, we fall again into ſin, the ſame aith ſuccours, as before.

The looking to the Serpent denotes faith in Chriſt.

CHAP.

CHAP. XI.

Of the Bleſſings of the Old Teſtament.

Whatever belongs to the covenant of grace as ſuch, was enjoyed even under the Old Teſtament.

I. AS the old Teſtament is nothing, but the covenant of grace, as it was diſpenſed before Chriſt came in the fleſh, it is neceſſary, that all the bleſſings or good things, which were promiſed by the covenant of grace, as ſuch, have likewiſe a place in the Old Teſtament. But the benefits of the covenant of grace are eternal Salvation, and whatever has a neceſſary connection therewith; ſuch as regeneration, vocation by the word and Spirit of grace, faith, juſtification, Spiritual peace, adoption, and in a word all the particulars explained in the preceding book. Tho' moſt of theſe are much more eminent under the New Teſtament, yet all of them, as to their ſubſtance, were conferred even under the old, as this is evident from the nature of the thing, and from what we have proved before. We ſhall only treat of the good things peculiar to the Old Teſtament, eſpecially under the Moſaic diſpenſation.

The bleſſings peculiar to the Old Teſtament.

II. And they are five. I. The election of the Iſraelites for a peculiar people. II. The inheritance of the land of Canaan. III. The familiar demonſtration and inhabitation of the divine majeſty. IV. The ſhadowing forth of divine myſteries, and daily ſealing them by a religion of ceremonies. V. An almoſt uninterupted ſucceſſion of inſpired Prophets.

1. The election of the Iſraelites.

III. It was certainly a great benefit, that God SHOULD CHOOSE the people of Iſrael, above all other nations of the world, to have communion with himſelf in a moſt ſtedfaſt covenant. God himſelf declares this in theſe words, Deut. 7. 6, *for thou art a holy people unto Jehovah thy God. Jehovah thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth.* In conſe-

quence

ence of this election it was. 1ſt. That Iſrael was lled *the firſt-born Son of God*, Exod. 4. 22. That is, ove all other people, whoſe ſouls, the ſame God had ade, and to whom he gives life and breath and all ings; a ſingular people, his only beloved, Lord all the reſt, having a double portion of the bleſſing, inheritance not only earthly, but alſo ſpiritual. ly. That they ſhould be the peculiar property of d, his treaſure, περιουσια and as it were, his royal thes, which he boaſts of in the world, and glories עם סגלה, *as his Segullah*, concerning the emphaſis which word, ſee what we have ſaid Book 3. Chap. . §. 7. and chap. 13. § 19. 3dly. That they again ght glory in God, as in their portion. For, when d took them for a people to himſelf, he, at the me time gave them a right to call him their God, d to have him for their portion: as theſe things are ned together, Deut. 26. 17. 18, *thou haſt avouched hovah this day to be thy God; and Jehovah h avouched thee, this day to be his peculiar people*, r. 10. 16. *The portion of Jacob is the former of things: and Iſrael is the rod of his inheritance.* hly. That they ſhould have a right to expect e Meſſiah, from the midſt of them, as one of their ethren, Deut. 18. 15, 18.

IV. In theſe things certainly, great was the *advan-* Which
ge of the Jew, and much the profit of circumciſion, much was cer-
ſay, every way. Rom. 3. 1, 2. Hence the Apoſtle, tainly a
om. 9. 4, 5, in ſtrong terms amplifies that *advantage* great pre-
the Jews; *who are Iſraelites, to whom pertaineth* eminence.
e adoption, and the glory, and the covenants, and the ving of the law, and the ſervice of God and the pro-ſes: whoſe are the Fathers and of whom as concerning Yet of it-
e fleſh Chriſt came. Yet none of theſe things, nay, ſelf not
ot all of them together, if we only conſider the ſufficient
xternal confederation, was ſufficient to them for to Salva-
lvation: *for they are not all Iſrael, which are of* tion.
ſrael: neither becauſe they are the ſeed of Abraham n they all children, Rom. 9. 6, 7. Very many of

them

them, notwithſtanding they were the children of t
kingdom, were caſt out, Mat. 8. 12. Yet in th
election of the whole body of the people to the co
munion of a very cloſe but yet external covena
there was a certain type of thoſe who were actual
choſen to grace, and glory: and the godly amo
the Iſraelites, beſides theſe outward prerogatives, e
joyed the ſaving favour of God and the privilege
the myſtical covenant, in and by them.

2 The land of Canaan.

V. The *Second* benefit or privilege of the O
Teſtament was the LAND OF CANAAN. This G
had promiſed to Abraham and his ſeed, Gen 12.
Gen. 13. 15: and Gen 15. 7; nay and aſſigned it
them by oath, Gen. 26. 3, 4. Exod. 33. 1. Ezek.
6. This promiſe, confirmed by oath, God c
ברית, a *covenant*, διαθηκη, a *teſtament*, that is, the
and irrevocable diſpoſal of his will, Gen. 15. 18,
that ſame day Jehovah made a covenant with Abra
ſaying, unto thy ſeed have I given this land. And
cauſe, in conſequence of that teſtament, the ſeed
Abraham was to poſſeſs that land, it is therefo
called their inheritance, Lam. 5. 2. Heb. 11. 8.

Yet not the whole inheritance of the Old Teſtament.

VI. But we are by no means to underſtand th
as if that typical inheritance made up the wh
inheritance of the Old Teſtament, or that we are
give ſuch a confined definition of the Old Teſtame
as if it was only the will of giving the land of Cana
Much leſs are we to ſay, that they, who deny th
either admit no Old Teſtament at all, or confound
with the new. For the Old Teſtament, as I ha
ſeveral times repeated, is nothing but the very t
tament of grace, as propoſed under the vail of typ
which were afterwards to be abrogated. But heav
and Salvation, and God himſelf are the inheritan
of the children of God, by the teſtament or covena
of grace: and as that teſtament is invariable, t
ſubſtance of the inheritance cannot be one thing und

e old, and another under the new œconomy of the me teſtament. The difference of the œconomies nſiſts in this, that the ſame inheritance is held forth fferent ways: in the New Teſtament clearly and ithout any vail; in the old, wrapt up in types and rthly pledges; among which, after the covenant as made with Abraham, the typical inheritance of e land of Canaan was the moſt eminent. In the Old eſtament it was conjoined with bondage; in the new ith liberty; to which the inheritance of the Gentiles likewiſe added.

VII. That this inheritance was typical, both reaſon eclares, and the Scripture atteſts. For as the whole abitable world cannot be the happineſs of the ſoul, d is ſubject to vanity, by reaſon of ſin, there is no ountry, conſidered in itſelf, of ſuch value, as to deerve to be called the inheritance of the people of God. nd certainly, God's covenant-people have ſomeing more to expect from him, than what even the icked may poſſeſs. Nor is there ſo vaſt a difference etween Syria, Egypt and Canaan, if we conſider only e fertility and pleaſantneſs of countries, as that the oſſeſſion of the Iſraelites, unleſs ſomething higher was nplied, ſhould be ſo much commended, as to be the † nvy of all other nations. In fine, if all their happieſs conſiſted in the fields, which they poſſeſſed, what ecame of thoſe pious perſons, who, at the riſk of this fe, and this earthly inheritance, willingly laid down eir lives for the love of their God? and what was e reaſon, why Moſes, juſt on the confines of death, preſs'd ſo great a deſire after that land, at leaſt to e it with his eyes, Deut. 3. 25, but becauſe he eagerly wanted ſome way or other, to taſte that pledge f heaven which he was debarred from entering into.

But was typical as reaſon ſhews.

† The author's words are "tam invidioſe prædicanda ſit," hich could not, I conceive, be rendered, but by a perphraſis.

VIII. But

And ſcripture teſtifies.

VIII. But Scripture alſo very plainly declares t ſame thing. When the ungrateful *Iſraelites* had, b their murmurings, provoked God, he ſware in h wrath, *as truely as I live, they ſhall not ſee the land,* whi *I ſware unto their Fathers, Numb.* 14. 21, 23. It is th expreſſed, Pſ. 95. 11, *unto whom I ſware in my wra that they ſhould not enter into my reſt.* Which Pau Heb. 4. 1—11, refers to the kingdom of the Meſſia and to the ſpiritual and heavenly reſt, purchaſed b Chriſt: intimating, that the quiet poſſeſſion of th land of Canaan, into which Jeſus, or Joſhua the So of Nun, introduced the children of thoſe Rebels, wa a type of the ſpiritual reſt, purchaſed for the elect b Jeſus the Son of God, and of Mary.

It was pleaſant and fruitful.

IX. The analogy or ſimilitude conſiſts in the fo lowing particulars. 1ſt. The land of Canaan wa eminent for its ſituation, pleaſantneſs, fertility, an for the excellent fruits of the earth, above ver many other countries of the world; whence it is t often called *a goodly land, a land flowing with milk an honey,* a phraſe uſed even by Poets as well Gree as Latin; *the pleaſant land,* Pſ. 106. 24. Zech. 7. 14 and in a word, *the glory of all lands,* Ezek. 20. 15 where the inhabitants *were made to ſuck honey out o the rock, and oil out of the flinty rock, and butter of kine and the pure blood of the grape,* Deut. 32. 13, 14. I therefore repreſented the delightful pleaſantneſs and abundant plenty of the Spiritual bleſſings in the kingdom of Chriſt, both of grace and of glory: concerning which Jeremiah propheſied, chap. 31. 12, *therefore they ſhall come and ſing in the height of Zion and ſhall flow together to the goodneſs of Jehovah, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all:* compare Joel 3. 18.

The land of Jehovah.

X. 2dly. The land of Canaan was, in a peculiar manner, *Jehovah's land,* Hoſ. 9. 3, where himſelf intended

ended to dwell, *Pſ.* 83. 12. Whence it is called *place, which Jehovah had made for himſelf to dwell* Exod. 15. 17, *and his holy habitation*, *v.* 13. But it is led ſo, not only becauſe God was to have a temple that land, and to diſplay ſome peculiar ſymbols of preſence, but alſo becauſe in that land, he was to d his Son to them, and to anoint him in the midſt them, both king and Lord, by pouring out his ly Spirit. The Iſraelites therefore, in their land, ich in a peculiar manner was the land of God, had ledge of the revelation of the Meſſiah in the midſt them. That שכינה, σκήνωσις, inhabitation of God in naan was a ſymbol of what John deſcribes, Rev. 3, *behold the tabernacle of God is with men, and he ll dwell* (tabernacle) *with them.* And in the laſt ce, Jeruſalem, which *was the throne of glory* in the d of Canaan, Jer. 3. 17, was a pledge of heaven, ich is *the habitation of the holineſs and glory of God*, 63. 15.

XI. 3dly. The land of Canaan was given to el in virtue of the teſtament of grace, not for any erit or worth of theirs, but by the mere favour of d, Deut. 7. 7, 8, *not becauſe ye were more in number n any people——but becauſe Jehovah loved you, and auſe he would keep the oath, which he had ſwore unto r Fathers, hath Jehovah brought you out with a ghty hand*; compare Deut. 4. 37, 38. Ezek. 16. 60. d Ezek. 36. 32. Thus alſo the inheritance of hea- n comes to believers from the moſt free grace of od alone, and the moſt free teſtament of God the ther and of Chriſt, Luke 12. 32, Eph. 2. 8. But t Iſrael was to travail thro' a large and great wilder- ſs, and to conflict with the Canaanites, in various d ſevere battles, before they could enter upon the ſſeſſion of the promiſed land. They alſo, to whom full right to heaven is freely given, thro' the grace Chriſt, are to walk in that narrow way, beſet with iars and thorns, and to fight valiantly againſt the enemies

Freely and by teſtament bequeathed to Iſrael.

enemies of their Salvation, and take the kingdom
heaven by violence.

Moſes led the people to it, but Joſhua put them in poſſeſſion of it.

XII. Laſtly, Tho' Moſes, indeed, brought Iſr
out of Egypt, yet he could not bring them into t
promiſed land: that office was reſerved for Joſhu
And certainly when the law is ſubſervient to the co
nant of grace, it tends to drive the elect out of the
ſelves, by making them acknowledge their vileneſs a
miſery: nevertheleſs it is by Jeſus only, that we
introduced into a ſtate of grace. Moſes is to beg
the work and prepare the ſoul, and lead the peo
round thro' the wilderneſs: but it is the office
Jeſus to put the laſt hand to the work, to ſay, *it
finiſhed*, and procure true reſt to the ſouls of his peop
Mat. 11. 28.

3. The diſplay of the divine majeſty.

XIII. The *third* bleſſing of the Old Teſtament,
the familiar and clear DEMONSTRATION or diſplay
THE DIVINE MAJESTY: ſuch as was made in t
appearances of angels, when they declared the will
God; nay, and of God himſelf, when he preſent
himſelf to the view of the Patriarchs and proph
under a viſible appearance. But that glorious epipha
or manifeſtation of God before the aſſembly of t
whole people, when he came to give his law, and
eſtabliſh his covenant, is of all others the moſt remark
ble. This prerogative of Iſrael was indeed ſo great, th
no people on earth ever enjoyed any thing like it, De
4. 32, 33. *For aſk now of the days that are paſt, which we
before thee, ſince the day that God created man upon the ear
and aſk from the one ſide of heaven unto the other, wh
ther has been any ſuch thing, as this great thing is, or ha
been heard like it? Did ever people hear the voice of G
ſpeaking out of the midſt of the fire, as thou haſt heard, a
live?* There were likewiſe the conſpicuous ſymbols
the divine preſence in the pillar of cloud and fire,
the ſacred and heavenly fire, in the cloud of t
ſanctuary, and many other things of a ſimilar natur
wherefore God is ſaid, *to have had his fire in Zion a*

furnace in Jeruſalem. Iſa: 31. 9. Which viſible mbols of the divine familiarity gradually ceaſed on the manifeſtation of Chriſt in the fleſh, of which y were appointed to be the type and figures.

XIV. The *fourth* bleſſing of the Old Teſtament hiſted in the CEREMONIES and in the daily uſe them. I own, that, in a certain reſpect, the emonies were a grievous yoke, and belonged to faults or defects of that teſtament: but there was wiſe a remarkable repreſentation of Chriſt in them, d of the grace, that was to be obtained by him. d becauſe God was pleaſed in thoſe times to ſet myſteries before them in riddles, parables, and ures; it was the extraordinary happineſs of Iſrael, t they had continually before their eyes theſe pic- es of the divine goodneſs, and of a Saviour to ne, while other nations were left to themſelves. d the rather, as the elect were inſtructed by the riarchs, and the Prophets, and by thoſe, who had n taught by them, in their myſtical ſignification, ording to the meaſure of thoſe times. And in them y had not only a prefiguration, but alſo a confirm- ſeal of the coming of the Meſſiah, to whom they led as by the hand, and without whom they had n a ludicrous farce, and unworthy of God, 1 Pet. 10——12. 4. The ceremonies.

XV. And for this reaſon it is, that the Scripture often mentions this thing, as a great bleſſing nted to the Iſraelites. Pſ. 147. 19, 20. *He ſhewed word unto Jacob, his ſtatutes and his judgments unto el: he hath not dealt ſo with any nation.* Iſa. 42. 21, *rwah is well pleaſed for his righteouſneſs ſake*, that for his truth and goodneſs, *he will* גדיל תורה ויאדיר, *gnify* (him by) the law *and make it* (him) *honourable:* f. 8. 12, *I have written to him* רבי תורתי *the great gs of my law.* Which is not only, nay I may nture to ſay, not principally, to be underſtood of moral, or even the forenſick or judicial law; but efly, of the doctrine of grace, which was prefi- The granting which was in a certain reſpect a great bleſſing to Iſrael.

gured

gured by the ceremonial law. For, the principles
the moral law, implanted in man at his creation,
remain in the conſcience of men, tho' no new re
lation had been ſuperadded: and for the ſafety
bodies politic, many things have been happ
deviſed by wiſe men. But as to the myſteries of
ceremonial law, theſe were the peculiar privilege
the people of God; and, on account of them,
Iſraelites looked on themſelves as having the pre-e
nence above all other nations.

And at which the pious aſſiſted with the greateſt alacrity.

XVI. For the ſame reaſon, the godly aſſiſted
thoſe ceremonies with ſo much delight and chear
neſs of ſoul, and on the contrary accounted it
greateſt part of their unhappineſs, if at any time t
were baniſhed from their country, and forced to l
at a diſtance from theſe holy things, for it was t
continual prayer, that they might be allowed to
in the houſe of God for ever: See Pſ. 23. 6. Pſ. 27.
Pſ. 42. 2. 5. Pſ. 84. 2, 3. Pſ. 89. 15. As wi
out all doubt, they learned from thoſe ceremoni
their uncleanneſs and guilt, which tended to the
ing humiliation of their ſoul; ſo in them alſo t
beheld the expiation of guilt and the ſanctificat
from ſin, the abſolution or purging of the conſcien
True, that was only typical by the ceremonies, bu
was true and ſpiritual thro' him, who was prefigu
by them.

And therefore not only to be conſidered as a burden, but as ſeals of grace.

XVII. Which things being ſo, thoſe perſons ſe
too much to depreciate thoſe ſalutary inſtitution
God, who ſcarcely ever conſider them, but as an
ſupportable burden, and a hand-writing contrary
thoſe who obſerved them, and as the penalty of bre
of covenant; and inſiſt, that what God declares Ez
20. 25, is to be applied to them, namely, that
gave Iſrael STATUTES THAT WERE NOT GOOD,
judgments whereby they ſhould not live. But
celebrated Dr. John a Marck, who was formerly
intimate collegue has vindicated this paſſage in ſu
a manner, as entirely to ſupercede any defence

ne. We acknowledge, that there was ſomething the ceremonies, which was both grievous, and tified their imperfection, and that the expiation of was not yet perfected; but of theſe things we ll ſpeak in their place. But at the ſame time, we ſt, that they had a reference to the Goſpel, and e a picture of Chriſt and his benefits, and ſeals of ce: neither are we to think, that they were effects is wrath in ſuch a manner againſt Iſrael, as if they e not given as tokens of a ſingular favour to that ple. The Jews themſelves really were, and at s day are ſtill ſenſible of this; for tho' they ac-owledge, they cannot find out the reaſon for theſe emonies, yet they affirm, that a more ſecret wiſ-m, is contained in them, than they can perceive. this purpoſe Abarbanel in Legem. Fol. 197. col. 2. tes concerning them: *Lo! the principal intention in , is to be as a book of ſublime wiſdom and divine rine, which ſtudents in the law may contemplate, they perfect their ſouls by thoſe apprehenſions and ons.*

XVIII. The *fifth* and laſt bleſſing of the Old ſtament is an almoſt uninterrupted SUCCESSION OF PIRED MEN, by whom the church in thoſe days ructed in all their doubts were without any ha-d of being deceived. For, in the firſt ages, the triarchs might be conſulted, to whom God im-diately revealed himſelf, and who, in a ſtate of h longevity, were generally many at a time, or at t were almoſt contemporary with one another. er them ſucceeded Moſes. He was followed by a g ſucceſſion of prophets, even to the time of the yloniſh captivity, if we except ſome very few and rt intervals, ſuch as are mentioned, 1 Sam. 3. 1, d 2 Chron. 15. 3. Under the Babyloniſh captivity riſhed Ezekiel and Daniel: after this laſt came ggai, Zachariah and Malachy, not to ſay any thing w of Nehemiah and Ezra. And after the Holy rit ceaſed to dictate things to be written for the

5. A ſucceſſion of inſpired men.

canon of the church of Iſrael, yet even to the comin of Chriſt, he ceaſed not to move, in an extraordinar manner, the minds of ſome by his divine inſpiratio as is evident in Simeon, in Zachariah the Father John the Baptiſt, and in Anna the propheteſs. B under the New Teſtament, after the canon Scripture was completed by the Apoſtolic writing thoſe Prophetic enthuſiaſms or impulſes gradua expired.

CHAP. XII.

Of the Imperfections falſely aſcribed to the Old Teſtame

The Old Teſtament has its defects.

I. THAT the Old Teſtament required deficiency to be ſupplied, appears even fro this, becauſe otherwiſe a place would not have be ſought for a ſecond: as the Apoſtle, *Heb.* 8. 7, prov to a demonſtration. Having therefore treated of t bleſſings and privileges of that teſtament, it is prop that we now conſider its IMPERFECTIONS and defec Not that we would detract any thing from the div grace, as it was diſplayed in the times of old, (b cauſe the ancient Fathers both acknowledged and a tually experienced, that it was ſufficient for th Salvation) but that we may ſet a higher value on t infinite riches of the divine bounty, which we reſerved for the more auſpicious age of the Ne Teſtament.

In aſſigning them two rocks to be avoided.

II. But in handling this, two prudential precautio are to be premiſed. 1ſt. That, in order to overval our own condition, we do not too much underval that of the ancients. 2dly, That, by duly a knowledging our own privileges, leſs than th deſerve, we may be found unthankfully to underval

e grace of God. And becauſe ſome have erred in th theſe extremes, we propoſe to manage this ſub- t in the following method. In this chapter we ſhall nfute what ſome perſons, who in other reſpects are rned and orthodox, ſeem to have advanced with o little caution againſt the Old Teſtament: and en ſhew from Scripture, in what things it was really fective.

III. We here paſs over unregarded the hereſy of e Socinians, who aſſert, with the utmoſt effrontery, at there was no promiſe of eternal life in the Old eſtament; that Jeſus Chriſt was the firſt and only eacher of that important truth: a blaſphemy we ve already confuted. At preſent our buſineſs is with ethren, whom we eſteem in the Lord; only we muſt ways give the preference to the ſacred truth. It does t become us nor any chriſtian, to multiply diſputes thout cauſe, and to wreſt things, well or tolerably d, to a worſe meaning than they will bear, and when e have wreſted them, invidiouſly to expoſe them: manner of procedure this not to be uſed with emies, much leſs with brethren. It is, however, cumbent on all, to endeavour to ſpeak with the moſt caution, and perſpicuity they are able: nor ould any one take it amiſs; if things, which are oken improperly and harſhly, and leſs conſiſtently ith the truth, are modeſtly, calmly, and without y party zeal, taken notice of and corrected: eſpe- ally if they have eſcaped from perſons of character the church; and are urged by ſome with a warmth t to be commended, as if they excell'd the common ctrine of the reformed churches by the commen- ation of a purer and more ſublime knowledge; ſo y perſon, that does not aſſent to them in all ſpects, is ſcarce accounted a learned and unpreju- iced divine.

The miſtakes of brethren to be modeſtly noted.

IV. In the firſt place I imagine, that theſe follow- g words of a celebrated interpreter have juſtly given ffence to learned men: *the ſcope of theſe words is to ſhew,*

True and permanent benefits, and even ſal-

vation itſelf denied to have been beſtowed on, and diſcloſed to, the ancient Jewiſh Fathers. In words not to be approved.

ſhew, that tho' very great temporal benefits were beſtowed on the Iſraelites, yet before the laſt times, none that were TRUE AND PERMANENT; NOR WAS SALVATION ITSELF ACTUALLY *deſcovered to them, Coccei. Ult. Mo. p.* 886.

V. Who, that reads or hears theſe words, would not be led by their very ſound to imagine even this, that tho' the *Iſraelites* really enjoyed temporal privileges, ſuch as poſſeſſion of the land of Canaan, a peaceable government, a flouriſhing kingdom, proſperity as ſubjects, long life, and the like; yet they had no benefits, that were true and permanent; by which one can ſcarce forbear thinking, that they had no communion with the Meſſiah, nor part in his peculiar bleſſings, as reconciliation with God, peace of conſcience, reformation after the image of the divine purity, foretaſtes of the joys of heaven, and a happy removal of the ſoul from this to an immortal life? For theſe, if any, are deſervedly and uſually called true and permanent benefits, and Salvation itſelf. Whoever therefore affirms, that very great temporal privileges and in the ſame breath denies, that ſuch as were true and permanent were beſtowed on, and Salvation itſelf diſcloſed to, the Iſraelites, ſpeaks in ſuch a manner, as to ſuggeſt to the mind of the reader, that the ſpiritual bleſſings of the ſoul, and eternal life were neither beſtowed on, nor diſcovered to them.

Eſpecially if it be added, that the only conſolation of the ancient believers conſiſted in the meditation on the future happineſs.

VI. And it is alſo ſcarce poſſible for the reader not to be confirmed in that ſuſpicion, if in another part he reads that the only delight the Iſraelites had, was that they could extend their meditations to the felicity of the latter times, which yet they were not to ſee with their own eyes. But the ſame author's preface to the Pſalms inculcates this in a ſet, premeditated diſcourſe, not far from the beginning. *This, indeed, was their only ſolace: for, while they were ſinging moſt of the pſalms, they were, in the type of David, either ſinging before hand the afflictions and exaltation of Chriſt, or reaching forwards to the latter times; and deploring their preſent*

reſent forlorn caſe, were endeavouring to change it into he joy of the future time, nay, aſſuming the diſpoſition, he joy, the zeal, and ſharing in the combats and victories f thoſe, who were to ſee what themſelves did not ſee, to ear, what themſelves did not hear. THIS, I SAY, WAS HEIR ONLY COMFORT. FOR, NEITHER WHAT THEY AW COULD YIELD THEM ANY DELIGHT; BECAUSE HEY WERE SHADOWS: NOR WHAT THEY HEARD; ECAUSE IT WAS ONLY, PARTLY A PROMISE, ARTLY AN ACCUSATION OF SIN AND GUILT, ITH WHICH MAN IS BORN, BUT WAS NOT THEN BOLISHED AND BLOTTED OUT: NOR WHAT THEY OSSESSED; BECAUSE THEY WERE TO LEAVE HEM, OR BECAUSE THE WICKED ENJOYED THEM S WELL AS THEY: IN FINE, BECAUSE THEY ERE NO REAL BLESSINGS, CAPABLE TO SATISFY HE SOUL. Who may not gather from this, that, the Pſalms of David, the preſent bleſſings of fav- g grace were neither foretold, commended or cele- ated, and therefore the Iſraelites did not poſſeſs them, o' not only the hopes of theſe bleſſings, but alſo the tual poſſeſſion of them, have been, in all ages, the bject and cauſe of unſpeakable joy. For, if David, his Pſalms, can celebrate even ſuch ſpiritual bleſſings, hich are connected with eternal Salvation, as himſelf d other believers enjoyed even at that time; with hat deſign can it be ſaid, that their only ſolace and mfort conſiſted in meditating on the joy of the time come, and that they poſſeſſed bleſſings, which were either real, nor ſufficient to ſatisfy the ſoul? Who, n reading theſe things, could imagine he was pe- ſing the writings of a reformed doctor?

VII. But I would not have you to believe, that this ery learned author, tho' he writes in this ſtile, is one over to the Socinians, whom, in almoſt all his ritings, he has ſtrenuouſly oppoſed, and happily onfuted. He repeats it a thouſand times over, and akes it appear, by cogent arguments againſt thoſe oſt peſtilent Hereticks, that the promiſe of the ſpiritual,

Yet hence no ſuſpicion of Socinianiſm to be entertained.

ſpiritual and heavenly inheritance was made to th
Fathers of the Old Teſtament, and the poſſeſſion
it granted to them in conſequence of the teſtamen
of grace. And in the very place we firſt quoted,
885, he writes: that *Jehovah was the Father of th
people; for he purchaſed and made them, and beſtowed
good things upon them, which is to be underſtood not on
in a figurative ſenſe, or with reſpect to any external favour
but with reſpect to the benefit of redemption, the ne
creation, and the donation of all things neceſſary for li
and godlineſs, by which he is in truth manifeſted to be
Father of that people, with reſpect to his elect childre
who were at all times contained in that people, as in
ſeminary, but leſs frequently in the great multitude of
Iſraelites of that age.* So far well: I could wiſh, he h
ſtopped here.

Tho' difficult to be reconciled.

VIII. But theſe two aſſertions are ſo different, th
they ſeem to be even contradictory. For, as th
bleſſing of redemption, the new creation, and th
donation of all things neceſſary for life and godlines
and in fine, to have God, not in figure, but in truth
for their Father, are indiſputably true and permanen
bleſſings, and are even Salvation itſelf. Whoeve
aſſerts, that theſe things were beſtowed on, and di
covered to the Iſraelites, and yet denies, that true an
permanent bleſſings had been conferred upon, an
diſcovered to them, ſeems to involve himſelf in
manifeſt contradiction.

Which yet a learned perſon attempts.

IX. What then? Did memory, did judgmen
did ſoundneſs of mind fail this very learned autho
when he advanced things ſo contradictory? But h
acknowledged learning forbids us to ſuſpect any ſuc
thing. Let us then declare the matter as it is. B
true and permanent benefits, which, he ſays, wer
not beſtowed on the Fathers of the Old Teſtamen
he means the bleſſings peculiar to the new, as th
truth is oppoſed to the type, and what is permanen
to the ſhadow, that was to evaniſh. And Salvatio
with him denotes complete Salvation. He has foun
a

an interpreter and Apologiſt in a divine of very great name, who, with great confidence, tells us that this aſſertion is for the moſt part in Scripture terms; which might have been better underſtood by divines, if they had taken as much pains, to read and meditate on the writings of God as of men: and he endeavours to ſhew, that ſome of the things peculiar to the New Teſtament, as ſuch, are ſometimes held forth by the name of Salvation, and of true and permanent benefits. For this purpoſe he quotes, Heb. 2. 3, where *Salvation* is ſaid, *at the firſt to have begun to be ſpoken by the Lord:* that is, the work of Salvation, which Chriſt now began to perform; or even that clear and effectual doctrine of the Goſpel, which calls us to Salvation. He further obſerves, that thoſe benefits are ſometimes called true, which are oppoſed to thoſe which were typical, as John 1. 17, *the law, was given by Moſes, but grace and* TRUTH *came by Jeſus Chriſt*: and as the blotting out the hand-writing, which was againſt us, and that glorious degree of adoption mentioned, Gal 4. 5, are ſaid to be true benefits; he aſſerts, that they are juſtly called *permanent*, in contradiſtinction to the covenant of grace as it was a covenant with the Iſraelites, which was neither faultleſs, nor permanent, Heb. 8. 7, 9. From all which he concludes that it is to ſpeak agreeable with the Scriptures, to ſay, that true and permanent benefits and Salvation itſelf were not beſtowed on, and diſcovered to Iſrael.

X. Theſe things require a particular conſideration. It is my real judgment and perſuaſion, that theſe learned men would have acted a far more prudent and generous part, if ſometimes, for the ſake of truth, they had abandoned thoſe, whom they have ſet up as heads of their party; confeſſing both that they were men, and that ſometimes their thoughts and diſcourſes were leſs accurate; and not firſt to excuſe every thing, however uncautiouſly ſpoken, with great confidence, and then to defend it as moſt genuine

Tho' to retract had perhaps been more honourable.

genuine, and moſt exactly agreeable to Scriptur language, tho' but with very indifferent ſucce and at the expence of the reputation of their br thren.

The Scripture meaning of true and permanent benefits and of Salvation.

XI. But let us conſider the conſtant tenor of th ſacred writings. Theſe call the ſpiritual bleſſing of the ſoul, τὸ ἀληθινὸν THE TRUE, Luke 16. 11, i oppoſition to the unrighteous mammon, or the fal riches of this world: and the grace, granted to th elect, as ſuch, τὴν ἀληθῆ χάριν τοῦ θεοῦ *the true Grace of G wherein they ſtand*, 1 Pet 5. 12. Whether we unde ſtand this of the doctrine of grace, or of that savin grace itſelf, which, by that doctrine, is offered t and conferred on, the elect, which v. 10, was calle *the eternal glory of God*, it is very evident, that tr grace is oppoſed to any falſe perſuaſion whatev concerning Salvation. They are alſo expreſsly calle PERMANENT bleſſings, Heb. 10. 34, *knowing yourſelves, that ye have in heaven a better and an* ENDU ING *ſubſtance*, which is not oppoſed to types and ſh dows, but to the good things of this world which ar fading and ſubject to ſpoiling or rapine, ὕπαρξις μένουσ *enduring ſubſtance*, anſwers to the Hebrew word תושיה and יש, which ſignify, *a true, ſolid and permanen ſubſtance*. But this is what the ſupreme wiſdom has from the beginning, promiſed to and beſtowed o thoſe who obſerve her. Prov. 2. 7, צפן לישרים תשיה *he layeth up ſound wiſdom* (ſubſtance) *for the righteou* and Prov. 8. 21, להנחיל אהבי יש, *to cauſe thoſe that lo me, to inherit ſubſtance*. Our Lord calls theſe ver benefits *treaſures in heaven, where neither moth nor ru doth corrupt, and where thieves do not break through an ſteal. Mat.* 6. 20. Now the believing Iſraelite were undoubtedly admitted to the poſſeſſion of theſe The learned author himſelf writes, *Jadagnt. Natu Sabbat.* §. 4, that *holy perſons, who believed the promi and expected Salvation, had the ornament of a meek an quiet Spirit*. Which, no one doubts, are permanent In a word what does SALVATION ITSELF more com-

monly

monly ſignify than that happineſs of the ſoul, which is begun here upon earth, and will be perfected in heaven, and is the end of our faith? Of which 1 Pet. 1. 9, *receiving the end of your faith, even the Salvation of your ſouls.* The Salvation of the ſoul is its deliverance from the condemning and domineering power of ſin, and its delighting in God as the fountain of happineſs. And this is the end of faith, not only under the New, but alſo that which obtained under the Old Teſtament. Which was, indeed, diſcovered to Jacob, and by him to his children, when he ſaid, *I have waited for thy ſalvation, O Jehovah, Gen.* 19. 18. As therefore ſpiritual bleſſings are called in Scripture true, permanent, and Salvation itſelf; and the brethren dare not refuſe that theſe were granted and diſcovered to the ancient Iſraelites: muſt we not acknowledge, that whoever ſays, that true and permanent benefits, and Salvation itſelf were not granted and diſcovered to the Iſraelites, does not ſpeak according to Scripture?

XII. Moreover ſhould we allow, that ſome benefits were peculiar to the New Teſtament, which may be eminently called true and permanent, and Salvation itſelf; yet it does not follow, that he ſpeaks truely and adviſedly, according to the rules of logic and divinity, who, without reſtriction, denies that true and perminent bleſſings were granted to Iſrael; ſince, beſides thoſe benefits peculiar to the New Teſtament, there are others alſo which are true, permanent and Saving. An univerſal negative propoſition does not exclude ſome one, but every ſpecies without exception. It is one thing to ſay that Iſrael had not ſome degree or meaſure of true and permanent benefits; another, that they had not the bleſſings themſelves. He who would aſſert the former, which is true ſhould not uſe words, that ſignify the latter, which is abſolutely falſe.

Particular not to be made univerſal propoſitions.

XIII. But

The Salvation Heb. 2. 3. not oppoſed to temporal benefits but to the promiſe of Salvation.

XIII. But let us take a more diſtinct view, ho well the brethren maintain their ground by Scriptur 1ſt. We allow that the Apoſtle, Heb. 2. 3, by Sa vation underſtands that great happineſs, whoſe cau was then preſent, and the Goſpel in its perfect ſtat wherein the Salvation, now begun to be impetrate and ſoon to be fully ſo, is declared: and it is certai Salvation in that ſenſe was not before the manifeſt tion of Chriſt; nor did the Iſraelites enjoy it. B he that would illuſtrate this, ſhould diſtinguiſh b tween this Salvation already impetrated, or obtaine and Salvation, about to be impetrated; or between Sa vation, and the promiſe of Salvation: and not, as o author does, between Salvation and temporal ben fits. For, certainly eternal Salvation was given a manifeſted to Iſrael, tho' the cauſe of Salvation, as now appears, and the work of Salvation, as alread begun, could not be preached to them. Becauſ what Chriſt had promiſed and engaged was at th time ſufficient to procure Salvation, to be manifeſte and beſtowed.

Not only typical but alſo true bleſſings were beſtowed on Iſrael.

XIV. 2dly. None will deny, that true benefi are ſometimes oppoſed to typical: but this obſervatio is altogether foreign to the caſe in hand; unleſs t brethren mean, that the Iſraelites enjoined only typic good things, but were deſtitute of thoſe true or ſpiri ual bleſſings, which were ſignified by the typica What we juſt quoted from the preface to the Pſalm and which I own, I do not ſufficiently underſtan ſeems to tend to this. But let theſe things pa Let us go on with what is perſpicuous. Moſ indeed, who was a ſervant, could not beſtow tho true bleſſings. Yet Chriſt, who was the ſame ye terday and to day, beſtowed on believers even und the Moſaic œconomy true benefits in and wi the typical. And when they deny, that true benefi were beſtowed on Iſrael, I cannot think they w reckon remiſſion of ſins and redemption, and a ne creation &c. among the number of thoſe, which we

typical

pical; and they own that theſe were beſtowed on rael. To what purpoſe then is the inculcating here diſtinction between true and typical benefits? But, y they, the blotting out the hand-writing, and that orious degree of adoption are true benefits. Are ey ſo? And is not alſo remiſſion itſelf, the hand-iting not being yet blotted out, and adoption elf, tho' not in that degree, to be reckoned among e true benefits? Did the types of the Iſraelites only efigure that meaſure of grace, peculiar to the New eſtament; not ſaving grace itſelf, which is common both diſpenſations? Were their ſacraments ſigns ly of this grace, which is freely beſtowed on us, d not alſo of that, of which they themſelves were ade partakers? Let the learned authors tell me I ay, whether the new creation, redemption, remiſ-n of ſins, adoption, friendſhip with God, and the vation of the ſoul, both in heaven and on earth, d the like ſpiritual bleſſings, which the Iſraelites joyed, belong to the law, and are given by Moſes, to the truth and grace, which came by Chriſt? they affirm the latter, as I imagine they will, I ain beg of them to explain, what the paſſage quoted om John makes to the purpoſe: as from that it is ear, that true benefits, as oppoſed to typical, were ſtowed even upon Iſrael: which yet the words, ow under examination, deny.

XV. 3dly, The main point is, that the œconomy of the Old Teſtament was not permanent and ſtable, e the œconomy of the New. In the former there *the removing of thoſe things that are ſhaken*, that, in e latter, *thoſe things which cannot be ſhaken, may main*, Heb. 12. 27. But it is wrong to infer from is, that under a mutable œconomy, which was, in e time, to be changed, there were no permanent eſſings either beſtowed or made known. Becauſe e beſtowing and manifeſting permanent benefits roceed not from thoſe circumſtances, which are utable, but from the very covenant of grace, which is

Permanent bleſſings may be beſtowed under an œconomy not ſo.

is God's eternal teſtament. Then again granti there is ſome permanent benefit under the N Teſtament, which was not under the Old, I can therefore indeterminately affirm, that perman bleſſings were not beſtowed on Iſrael. I ſhall giv palpable inſtance. The Apoſtle ſays even to believ under the New Teſtament, while they ſojourned this earth, Heb. 13. 14, *here have we no contin city*. The celebrated interpreter ſays well on t place: *it is peculiar to chriſtians, and thoſe join themſelves to Chriſt, that they have not here a They are without a city in the world. Some may ſay, Apoſtle denies not that they have a city, but they have abiding one: nay, he denies that we have a city b becauſe no city is abiding.* Can I therefore be allow to aſſert, that no permanent benefits are beſtow on believers of the New Teſtament? I cannot thi it. I conclude: It had been much better, the b thren had frankly owned, that the learned auth while he was writing theſe things, betrayed hum frailty, and ſpoke incautiouſly, than, by far-fetch pretences, to palliate things, which the reform churches will never acknowledge as their doctrine.

To deny, that circumciſion of the heart belonged to believers of the Old Teſtament.

XVI. *Secondly*, The excellence of the Old Teſ ment is too much leſſened by aſſerting, that t CIRCUMCISION OF THE HEART, mentioned, De 30. 6, was a bleſſing peculiar to the New Teſtamen It is worth while to hear, how the learned auth explains himſelf. Firſt, he deſires us to obſerv that this verſe treats of the time of the Meſſiah, t foregoing ſigns of whom are explained in the pr ceding verſes: and therefore he enumerates circum ciſion of the heart, mentioned here among t bleſſings of the New Teſtament, de foed. §. 35 Conſequently he ſays, *that God hence promiſed a ki of circumciſion of the heart, which he would not give that time*, Sum. Theol. c. 53. §. 7. But what is th circumciſion of the heart here promiſed? Let us he

e learned author himſelf, when profeſſedly com-enting on this place. *By circumciſion of the heart we e here to underſtand, whatever anſwers to circumciſion, a figure, and is contained in God's covenant, except ſe things, that do not belong to this life, Ultim. Moſ.* 334. And more clearly ſtill: *to ſum up the whole eſly, the circumciſion of the heart here promiſed, v.* 6, *regeneration by the ſpirit of adoption. Above all it nifies regeneration, or ſanctification by the ſpirit of faith d the love of God. Secondly, it denotes conſolation in e of eternal life, by the expiation of Chriſt. Ibid.* §. 6, 337, 338. From theſe quotations, if duly nnected, ariſes this argument: The circumciſion of e heart promiſed, Deut. 30. 6, is a benefit of the w Teſtament, which God did not beſtow till then: t regeneration by the ſpirit of adoption, or ſancti-ation by the ſpirit of faith and of the love of God, d conſolation in hope of eternal life by the expiation Chriſt, is the circumciſion of the heart there miſed: therefore ſuch regeneration or ſanctifica-n and conſolation in hope of eternal life is a bene-of the New Teſtament, which God did not beſtow fore that time. This concluſion neceſſarily follows m the premiſes, when placed in due order. But e premiſes are the very words of the learned au-r.

XVII. And yet he does not admit the concluſion. proteſts againſt it. *And the Fathers had both; they could not, without the ſpirit of God,* 1 *Cor.* 12. *and the creation of a clean heart, Pſ.* 51. 10, *and the cumciſion of the heart, call Chriſt Lord, as David* , *Pſ.* 110. 1. *And they had the hope and joy of ſal-tion,* Gen. 49. 19. Pſ. 51. 12, Pſ. 17. 15. Pſ. 49. 15. d. §. 339. If any can reconcile theſe things; I n, I cannot. There is only one way of getting ar: namely, by making a diſtinction in regenera-n, ſanctification, and conſolation in hope of eter-life: as that there is a certain regeneration by the it of adoption; another from ſomething elſe, than

And again to aſſert it, as belonging to them, cannot be done without contradiction.

than from that ſpirit: a certain ſanctification by t
ſpirit of faith and love of God; another not:
certain conſolation in the hope of eternal life by t
expiation of Chriſt; another from ſome other wa
The former of theſe are indeed peculiar to the Ne
Teſtament; and the latter belong to the Old. B
theſe very learned perſons muſt excuſe me, if
confidently affirm, I never learned from ſcripture
any regeneration, but what is from the ſpirit of ado
tion, any ſanctification, but what is from the ſp
of faith and love; any hope of eternal life, but wh
is by the expiation of Chriſt, either to be made,
already made.

Circumciſion of the heart] ſaid to denote the taking away the vail and yoke.

XVIII. What does he then intend, when he deni
that the fathers had circumciſion of heart? I kn
not whether, in what I am to ſay, I ſhall expreſs t
whole of his meaning: but I had rather err on t
ſide, in not ſaying the whole, than in charging t
author with what either he has not ſaid, or I have n
ſufficiently underſtood. *It appears*, ſays he, *t
here a ſpiritual grace is ſignified, in ſome meaſure comm
to thoſe under both teſtaments, but in its fullneſs pecul
to thoſe under the new: and that thus ſomething
promiſed to be ſuperadded to what they had receiv
peculiar to the New Teſtament, ibid.* §. 335. Th
had therefore regeneration, ſanctification and co
ſolation, but in ſome meaſure only. But what
there to be ſuperadded to what they had receive
That muſt be ſome third thing, even that which t
circumciſion of the heart denotes; namely, *
removing the vail from the eyes, and the yoke from
conſcience, in order to ſerve God without the fear of de
in liberty and joy. For, in circumciſion, the taking a
the fleſhy ſubſtance doubtleſs ſignifies freedom from the y
of ſuch a law, ibid.* §. 340.

But boldly In Scripture it denotes only ſanctifica-

XIX. But we diſtinctly offer the following co
ſiderations againſt ſuch intricate notions. 1ſt, Th
the circumciſion of the heart is a bleſſing of the co
n

nt of grace as ſuch, and equally belongs to believers both teſtaments. Which we make appear thus. he foreſkin of the heart always ſignifies in Scripture at impurity and depravation, which is naturally herent in the ſoul, and is increaſed by repeated evil ions: but the circumciſion of the heart is nothing t the taking away that foreſkin, that is, that pravation; which is done by regeneration and ctification. This Moſes declares, Deut. 10. 16. *cumciſe therefore the foreſkin of your heart, and be no e ſtiff-necked.* And Paul in like manner, Col. 2. 11, ſcribes the circumciſion of the heart, which is done thout hands, to be *the putting off the body of the ſins the fleſh.* But that this was the privilege of believ- in all ages, appears from this, becauſe without none can be *a Jew, whoſe praiſe is of God*, Rom. 2. 29. But none will deny, that in conſequence of e covenant of grace, there were always ſuch. And circumciſion of the heart, is this very regeneration d ſanctification, without which none can ſee God, muſt of neceſſity ſay, that it is the privilege of all oſe, that were ſaved at any time. A greater or leſs gree of ſanctification alters not the ſpecies. Nor I imagine, any believer at this time will, even as the degrees of ſanctification, claim to himſelf a periority above David, or Moſes or Abraham. ho will aſcribe the circumciſion of the heart, to mſelf, and refuſe it to thoſe heroes, who were alſo rtakers of the ſame grace with them, tho' not in an ual degree.

Which is common to believers of ages.

XX. 2dly, Beſides to underſtand, by circum- ion of the heart, the removing the vail and yoke, which is the ſame, the abrogation of the cere- onies, is contrary to all ſound divinity and reaſon. or, 1ſt. Let but one ſingle teſtimony of Scripture produced, where the Holy Spirit thus explains it. dly. We are, on the contrary, taught that circum- ſion was, as it were, the entrance to the obſervance of at law, in which it was a yoke, Gal. 5. 3. How then

Never ſignifies the taking away the yoke.

then could it ſignify to the Iſraelites, on their receiv
ing it, the abrogation of that yoke? 3dly, Circum
ciſion itſelf was a great part of the yoke, Acts 15.
compared with v. 10. Beſides, what is more abſur
than that the receiving the yoke ſhould ſignify th
removal of it? What ſacramental analogy is ther
here? 4thly, As there is a relation between circum
ciſion and uncircumciſion, if circumciſion be th
abrogation of the ceremonies, it neceſſarily follow
that the ceremonies themſelves are the foreſkin, o
uncircumciſion of the heart, than which what can b
more contrary to ſcripture language? 5thly, If
be objected, that the ceremonial law is called *a carn
commandment*, Heb. 7. 16. therefore its abrogatio
was fitly prefigured by cutting away a ſmall part
the fleſh. I ſhall invert the argument, and conclude
therefore it hath its confirmation in that act, whic
if any thing, ſhould be accounted among the carna
as it was performed in the fleſh; wherefore it is a
called *the covenant of God in the fleſh* of the deſcendan
of Abraham, Gen. 17. 13. For the Apoſtle ca
that commandment carnal, which, as to the extern
rites, is performed not in the Spirit or mind, but
the members of the body. Otherwiſe it might, wi
equal reaſon, be ſaid, that the killing and burnin
the ſacrifices prefigured the abrogation of the carna
ceremonies: which is unworthy divines. There wa
indeed, that in circumciſion, as alſo in the oth
ceremonies, which might diſcover imperfection, an
give hope of a more joyful time, and preſignify, tha
when that time ſhould come; the ceremonies wer
to be abrogated; yet the thing ſignified was not th
abrogation of the ſame.

And leaſt of all Deut. 30. 6.

XXI. 3dly, And tho' ſometimes circumciſion
the heart was the ſame thing, as taking away the va
and yoke; yet it is not promiſed in that ſenſe, Deu
30. 6. For, God himſelf explains it otherwiſe in th
following words, which run thus: *and Jehovah th
God will circumciſe thine heart, and the heart of th
ſeed*

ſed, to love Jehovah thy God with all thine heart, and with all thy ſoul, that thou mayeſt live. That circumciſion, therefore, is meant, whoſe immediate effect is the ſincere love of God, and the more remote, life or Salvation. Now what is this but regeneration or ſanctification, without which there can neither be the love of God, nor life. But both may be where the vail and yoke of ceremonies are not yet removed. The Jewiſh doctors alſo agree, that here ſanctification is meant; tho' they give it too great an extent, and think that a perfect ſanctification is here promiſed. We ſhall not ſcruple to tranſcribe a few things out of *Moſes Gerundenſis. Their heart will deſire nothing, but what, in every reſpect, is virtuous. And this is the circumciſion mentioned here. For concupiſcence and appetite are the foreſkin of the heart: but to circumciſe the heart is to ſet it free from that appetite and concupiſcence.*

XXII. 4thly. If we grant, that ſomething is here promiſed, which was to be performed to the elect Iſraelites in the the time of the Meſſiah: yet this by no means proves, that this benefit was peculiar to that time, and was not beſtowed on their anceſtors before. I ſhall not go far, to ſhew the weakneſs of that conſequence. In verſe 8, God promiſed converſion to the Iſraelites of that time, that they might hearken to the voice of Jehovah, and do all his commandments. Yet ſuch a converſion is no peculiar benefit of the New Teſtament: becauſe in almoſt the ſame words, the Lord aſcribes it to the Jews in the Babyloniſh captivity v. 2. Therefore we conclude that they by no means ſpeak according to Scripture, who deny, that circumciſion of the heart, in whatever ſenſe performed, had place under the Old Teſtament.

Whatever is promiſed to poſterity was not wanting to their anceſtors.

XXIII. *Thirdly.* In the ſame baſe manner, they make the WRITING THE LAW ON THE HEART, a bleſſing peculiar to the New Teſtament: becauſe Heb. 8. 10. it is ſaid from Jer. 31. 34, *for this is the covenant*

Writing the law on the heart, called a benefit of the New Teſtament.

covenant, that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: that is, ſays our author in *Jer.* 31. §. 61, *I will cauſe them to receive my law, delight therein, and not forget it.* If theſe words be taken as they lie, it follows, that the ancient believers, who lived before the times of the New Teſtament, did not receive the law of God, nor delight in it, but forgot it. But that theſe things are moſt eminently falſe, appears from the example of David alone: who profeſſes, that *he received* the law, when he ſays, Pſ. 119. 11, *thy word have I hid in my heart*, and adds v. 16, *I will* DELIGHT *myſelf in thy ſtatutes, I will not* FORGET *thy word.* How then is this a bleſſing peculiar to the New Teſtament, in which David claims an intereſt in ſo many words?

In a new ſenſe.

XXIV. But there is ſomething elſe implied. Here, ſays the celebrated interpreter, the law of the love of God is ſpoken of. But that commandment *thou ſhalt love the Lord thy God, Deut.* 6, could not, under the Old Teſtament, have its full efficacy on the hearts of believers: becauſe *where there is fear* (which they, *who differed nothing from Servants, could not be without*, Gal. 4. 1,) *there is no perfect love*, 1 *John* 4. 18. And when *the love of God is ſhed abroad in the heart by the Holy Ghoſt, Rom.* 5. 5, and the love of God is not beſtowed with ſadneſs, as formerly, but with the *exceeding joy of Sons*, it is excellently, and as it were, peculiarly ſaid, that *the law of God is written in the heart.* All this we may find in *Sum. doctrinæ foed.* §. 352.

And to be condemned.

XXV. But I don't meet with theſe things in the ſacred writings; for they declare that even the ancient believers *loved* God, Pſ. 18. 1, and Pſ. 116. 1. And that *as their father*, Iſa. 63. 16: and with the *exceeding joy* of Sons, Pſ. 43. 4: and *without any fear*, that did not become the children of God, Pſ. 46. 2, and Pſ. 23. 4: nay, that they had a joyful ſenſe of the love of God, *ſhed abroad* in their hearts, Pſ. 4. 7: and

hear

ard God, *saying to their souls, I am thy Salvation* . 35. 3. In a word, that *they delighted themselves in ds commandments which they loved*, Ps. 119. 47. hat can now remain as a requisite towards writing e law on the heart?

XXVI. But yet you will say, something is here What covenants are opposed, Heb. 8. 10. promised, to be obtained by virtue of the new covent, which the old could not give, in the place of ich the new was substituted on account of its perfections. I answer: the Apostle does not here pose the covenant of grace, as it is dispensed after coming of Christ, to the same covenant of grace, it was dispensed before: but opposes the covenant grace, as in its full efficacy under the New Testaent, to the national covenant made with the Israelites mount Sinai; and as a spiritual covenant to a ical. In which covenant the people promised edience to God; and God promised the people, t, if they performed that obedience, he would accept d reward it; but did not promise, to give them a rt to obey: as may be seen in their first engaging covenant, Exod 19. 5, 6, 8, and in the solemn nfirmation of it, Exod. 24. 7, 8, where there is no mise made of a new heart. And therefore, in nsequence of this covenant, the law was not writn on the hearts of the people of Israel. And hence was that they broke that covenant by their apos-y, and made it of no effect: And that God refused be called their God, and to acknowledge them his people; and that in contempt he called them people of Moses, rather than his own, Exod 32. 7. re a better covenant is opposed to that Israelitish venant, which is not formally the covenant of grace t is only considered with respect to its typical or adowy pomp, the effect of which is the writing e law on the heart, and communion with God, as e fountain of Salvation. Moreover that covent is referred to the days of the Messiah, not that it s only then to exist in those effects of it; but that

at that time would be exceeding glorious, an produce effects very conſpicuous. However, th elect from among Iſrael, even in the ancient time beſides their engagements by the *Sinaitic* covenan were joined to God by the covenant of grace, whic he had ſolemnly renewed with Abraham. And fro that covenant they had every thing, that the writin the law on the heart comprizes, and God himſelf f their God, that is, the fountain of Salvation. As t covenant of grace, under which the ancients wer is not to be confounded with, ſo neither is it to separated from the *Sinaitic* covenant: neither are to think, that believers were without all thoſe thing which were not promiſed by the *Sinaitic* covenan and which the typical covenant, *becauſe of its weakn and unprofitableneſs*, could not beſtow; as they we likewiſe, partakers of the Abrahamic covenan which was a pure covenant of grace: and hen were derived the ſpiritual and ſaving benefits of t Iſraelites.

Remiſſion and juſtification under the Old Teſtament denied.

XXVII. *Fourthly.* The Godly, who are zealo for the truth, are not without cauſe offended, wh they read in expreſs terms, that *juſtification is promi in Scripture, as a bleſſing not of the antient, but of latter times, Sum. Theol. c.* 69. §. 3: that *remiſſion promiſed as a gift of the New Teſtament, de foed.* 353. That, *before Chriſt came,* THERE WAS REMISSION, Indag. nat. Sabbat. §. 3. And in a wor that *no ſin was properly forgiven under the Old Teſtament. Sum. Theol. c.* 96. §. 26.

But in a reſtricted ſenſe.

XXVIII. But he, who ſpeaks ſo, underſtands, remiſſion of ſins and by juſtification, ſomething mo than the will to remit the puniſhment of ſin, and beſtow eternal life for the ſake of the mediato received by faith. He means by theſe terms, *that t the will to puniſh ſin is excluded, by appointing a ſacri for ſin; and the declaration and teſtimony included; t ſin is blotted out and expiated*: as he explains himſelf *Animad. v. ad. Quæſt.* 83. *Quæſt.* 68. This he h expreſſ

expreſſed more clearly Sum. Theol. c. 51. §. 9. *As to that juſtification, which is* the diſcharge and perfecting of the conſcience, *or* the conſolation ariſing on account of the cauſe of righteouſneſs being now manifeſted, *they had not that formerly.*——He has accurately and briefly explained the whole of his meaning in *Comment. ad Col.* 2. §. 110. *In ſum, the difference of remiſſion, according to the times, is thus:* (1.) *There was a remiſſion of ſins, and indeed a confeſſion of ſin but as yet expiated, and of righteouſneſs not as yet brought in, but without bondage and a yoke; even before the law: previous to which ſin was not imputed.* (2.) *There was a remiſſion of ſins with bondage, a yoke and ordinances, which exacted a hand-writing contrary to them, both evident and plain; and that under the law.* (3.) *There is a remiſſion of ſins, with a declaration of righteouſneſs being brought in, and of the death of Chriſt, for the doing away of ſin, even on account of the blotting out the hand-writing, and that under the New Teſtament.*

XXIX. Againſt all this I offer the following conſiderations. As the Scripture aſſerts, in expreſs terms, that the ancient Fathers had remiſſion of ſins and juſtification, it is neither laudable nor prudent to deny it. For, in what ſenſe ſoever you do it, it looks at leaſt like an attempt, to gainſay God, and correct his language. Which ought to be very far from every one, that loves and reveres God. Beſides, the ſcripture is expreſs; as concerning remiſſion of ſins, Pſ. 130. 4, *but* THERE IS FORGIVENESS WITH THEE, Exod. 34. 7, *forgiving iniquity and tranſgreſſion of ſin*; ſo concerning juſtification, Gen. 2. 21, ABRAHAM OUR FATHER WAS JUSTIFIED, and Rom. 4. 2, 3. As God has declared, that theſe had remiſſion and juſtification, to what purpoſe then is this denied? You will alledge, you have done it in a different ſenſe: but let us now conſider whether in a right and a good one.

Scripture aſcribes remiſſion and juſtification to the ancients.

XXX. By

Whether juſtification and remiſſion preciſely ſignify abſolution on account of a ſatisfaction actually made.

XXX. By remiſſion of ſins and juſtification yo underſtand abſolution, on account of the payme being actually made, together with an entire diſcharg from the hand-writing; ſuch, as certainly did n exiſt under the Old Teſtament. But I do not remem ber, that any has proved, that the term juſtificati is uſed in that ſenſe any where in ſcripture, to d ſtinguiſh it from that abſolution, which the ancien enjoyed. For, what is ſaid, Acts 13. 39, *by him that believe are juſtified from all things, from which could not be juſtified by the law of Moſes*, is not to t purpoſe. There it is ſhewn, we have the truth the ſaving grace of Chriſt, of which they had only t ſhadow in the external ceremonies of the law Moſes. There is no oppoſition made in that te between the Old and New Teſtament, only betwe internal communion with Chriſt and the extern ceremonies. But it is beyond all controverſy, th believers, even under the Old Teſtament, we partakers thereof. We have the term, ἄφεσις, *remiſſi* once in that ſenſe, Heb. 10. 18, but once only, th I know of. In other reſpects ἄφεσις is frequently aſſert of the ancient Fathers, as we ſhall preſently ſhe Seeing therefore the ſcripture *frequently* declare that the ancient fathers enjoyed remiſſion of ſins; a either *once*, or but *rarely* aſcribes remiſſion with a annexed limitation to the New Teſtament, contra ſtinguiſhed from the old; it does not appear conſiſte with chriſtian prudence, *ſo often* to deny a *remiſſ* under the Old. It had been better, in order prevent offence, to ſay plainly and diſtinctly, th ſuch a *mode* or manner of remiſſion did not obta under the Old, as does now under the New Teſt ment. Nor can any plead in excuſe ſuch ſcriptu expreſſions, which ſay, that the Old Teſtament ha not benefits in ſuch abundance, as John 7. 39: f theſe expreſſions are not ſo common. And whoev in his diſcourſes attempts to render ſcripture mo intelligible to the leſs experienced, ought not t

fram

frame his expreſſions, by what is both more rare and obſcure, but by the ordinary tenor of Scripture, in order to throw a light on the more obſcure paſſages and phraſes.

XXXI. In fine, we cannot approve his ſaying, that the hand-writing was not exacted of the fathers before the law of Moſes. For ſacrifices, and circumciſion, which *is not of Moſes but of the fathers*, John 7. 22, belong to the ordinances, and were types of Chriſt to come, and implied a confeſſion of guilt, which was not then expiated, but are aboliſhed by the croſs of Chriſt. And if they made no part of the hand-writing, is there any reaſon, why they may not be obſerved under the New Teſtament, at leaſt in the manner, in which they were obſerved before Moſes? The brethren make the ſtate of the Iſraelitiſh church too ſervile, beyond the other periods, both the preceding and the following. But theſe things do not properly concern this controverſy.

The hand writing exacted of the fathers before Moſes.

XXXII. Many have alſo been offended, that Pſalms 32. 51. 103. and the like, which exactly deſcribe remiſſion of ſins and the juſtification of a ſinner, ſhould be thought to contain a prophecy concerning the New Teſtament times, as if the Pſalmiſt, on that occaſion, *delighted himſelf in the anticipation of the joys of the New Teſtament times*, *Sum. Theol. c.* 69. §. 24. and frequently elſewhere, eſpecially in his commentaries on theſe pſalms. Theſe things ſeem very diſagreeable, nor are they thought poſſible to proceed but from one, who denies that the fathers had remiſſion of ſin, together with that holy ſecurity of ſoul, which delights itſelf in God. Yet it is not to be denied, that the brethren elſewhere loudly proteſt, that they aſcribe to the ancient fathers that remiſſion of ſins, which begets a full aſſurance of hope concerning happineſs and a conſolation, and a glorying even in death. And charity, which thinketh no evil, obligeth us to believe, that they ſpeak thus from the

Doctrinal pſalms erroneouſly reckoned prophetical.

the heart. However I look upon that method of interpetation to be very indecent, whereby things of a doctrinal nature, which have no reſpect to the different œconomy of times, are raſhly transformed into prophecies concerning the New Teſtament. And I find nothing in thoſe pſalms, at leaſt ſo far as they declare the grace of God in the remiſſion of ſins, which may not be applied to David, and to believers, his cotemporaries. Nor does any thing occur in the New Teſtament, which authoriſes believers of the laſt times to appropriate theſe things to themſelves beyond others. Let us conſider each of them.

Which is ſhewn with reſpect to Pſ. 32.

XXXIII. There is nothing in Pſa. 32, that ſavours of prophecy. The title ſhews, it is † *a doctrinal ode*, containing the doctrine concerning the true happineſs of a ſinner, as common to every age. And declares, that this conſiſts in remiſſion of ſins. Moreover, by his own example, he ſhews to whom that happineſs belongs, and after what manner it may be obtained. This he propoſes, v. 5, for the imitation of others, and preſſes it, v. 8, and the following in very ſtrong terms. Who, but one blinded with prejudice, can find a prophecy in all this? And certainly, when David pronounces the perſon bleſſed, *unto whom Jehovah imputeth not iniquity, &c.* I would fain know, whether he includes himſelf in that bleſſedneſs. If he does, it is no prophecy of the New Teſtament times, which is what I contend for. But if he excludes himſelf from that happineſs, he alſo excludes himſelf from the benefit of that juſtification, which is obtained by faith; but Paul brings in this happineſs of David, Rom. 4. 6, to prove the doctrine of juſtification by faith, and ſhews that *Abraham* was made partaker of it: but this I imagine none of the

† A pſalm of David Maſchil, that is, giving inſtruction.

brethren

thren will ſay. I would alſo fain know, what ſon ſpeaks, v. 3, 4. Is there here any kind of ſopopœia repreſenting to us a believer of the New ſtament? But what proof is there for ſuch a fiction? at demonſtration have we for it? Or does David ſelf ſpeak? Certainly, the title of the pſalm leads o this: and there is nothing in theſe words, which not true concerning David; and which he does elſewhere affirm of himſelf; ſee Pſ. 6. 2, 3. if the prophet affirms of himſelf what is there ken of the grief and anxiety of a ſoul not yet ible of God's being reconciled, he certainly alſo ks of himſelf, v. 5, *and thou forgaveſt the iniquity y ſin:* for theſe words cannot be ſeparated from foregoing. I entreat the pious reader to compare commentary, by which, ſuch a plain pſalm is ed to I know not what kind of drama, where, er the maſk of David, quite different perſons lie ealed; with the clear and ſavoury commentary Calvin, and, if I am not miſtaken, he will evitly ſee the maſk fall off.

XXIV. Of the ſame nature is Pſ. 51. The inſcrip- And Pſ. 51.
and occaſion of it there mentioned, prove, that it evidently applicable to David, that it is ſuperfluto add a ſingle word. The learned author himſelf, is commentaries, applies many things to David. on the title of the pſalm he expreſsly ſays, *it is a er of David to God, after his converſation with the bet Nathan.* And on v. 1: *all are bound to have urſe to grace, and lay hold on that, and conſequently,* TH DAVID, *to apply to themſelves the grace of God.* y then does he elſewhere wreſt theſe things to the Teſtament times? Is it, becauſe v. 7, he ſays, *ble me with hyſſop*; by which ceremony the ing ſacrifice of Chriſt was repreſented? But is that very expreſſion more applicable to a believer er the Old, than under the New Teſtament? w could he more effectually expreſs the activity of ancient faith, which takes a diſtant proſpect of a Saviour

a Saviour to come, thro' a thick cloud of ceremoni
The man of God knew, ſays *Muſculus, that the*
piation of ſin conſiſts not in ceremonial actions; but
rather by the grace and Spirit of God in Chriſt to c
Or is it becauſe v. 18, he ſpeaks of the ſacrifices
righteouſneſs, which were to be offered after
rebuilding of Jeruſalem, or of the ſacrifice of Chr
whereby he made the fulleſt ſatisfaction to the juſ
of God? But what can be inferred from this? Co
not believers of the Old Teſtament ſing praiſes
the benefits beſtowed on them, and, at the ſame ti
make mention of the future ſatisfaction of Chriſt,
virtue of which they obtained thoſe bleſſings? A
then why may we not, with Bucer and Muſcul
underſtand by theſe ſacrifices, thoſe ſpiritual ſacrifi
of which Peter ſpeaks, 1 Pet. 2. 5, and which
abundantly offered to God, when he does good
Zion, &c. that is, enriches his church with his ſp
tual grace, as well under the Old, as under the N
Teſtament? Unleſs, with Calvin, Mollerus, Piſca
the Dutch commentators and others, we had rat
explain it of the legal ſacrifices themſelves, but offe
in a proper manner according to the divine preſc
tion, and by faith: which is ſtill farther from
ſentiment of Cocceius.

And Pſ. 103. XXXV. The hundred and third Pſalm conta
nothing, which regards only the New Teſtam
times. And the 19th and 22d verſes are to no purp
produced, as if they treated concerning
kingdom of liberty and grace, which was to exte
thro' all the world. For, it is not certain, that th
words are to be referred to the kingdom of hea
under the New Teſtament. There is nothing in th
which may not be applied to the kingdom of Go
power or providence. *It is plain,* ſays *Muſculus, t*
things are not ſpoken concerning the kingdom of gr
but of the kingdom of God's power, authority and domi
But was it not likewiſe true under the Old Teſtame
that *Jehovah hath prepared his throne in the heave*

d that his kingdom ruleth over all? Was the ſtate f the New Teſtament times repreſented to Micaiah, hen he ſaw Jehovah ſitting on his throne, and all e hoſt of heaven ſtanding by him? 1 Kings 22. 19. id Nebuchadnezar alſo propheſie of the New Teſta- ent times, when he called God *king of heaven*, and ſcribed to him an *everlaſting kingdom over all the inha- tants of the earth?* Dan. 4. 36, 37. Can it be ſaid nder the New Teſtament alone, *bleſs the Lord all his rks?* But the pſalmiſt, Pſ. 148, even under the Old eſtament, united every thing in heaven and in earth that duty. I omit other paſſages, leſt, in a thing plain, I ſhould be charged with a too ſuperſtitious xactneſs. However, I will not deny, that thoſe ings, which are ſpoken concerning the kingdom of od's power, which extends itſelf over the whole earth, nd concerning his eminent majeſty over all creatures, illuſtriouſly ſhine forth in the kingdom of liberty nd grace, as Mollerus has likewiſe obſerved. But et there is no reaſon, to turn all this into a mere rophecy concerning the time to come. Well ſays myraldus in his preface to this pſalm: *there is nothing re, which can be properly typical, or which, by any myſti- l interpretation, can be referred to the fulneſs of time.* ut ſhould we grant that the prophet, filled with the undance of divine grace, was, from the ſenſe thereof, oved to ſing, towards the cloſe of the pſalm, con- rning the kingdom of liberty and grace; does it herefore follow, that what he had before ſung of the ounty of God towards himſelf and of the pardon f all his ſins, was not applicable to himſelf, but only believers under the New Teſtament?

XXXVI. What has alſo perplexed ſome, is that aboured diſtinction, and ſo often inculcated, of *πάρεσις paſſing by*, and *ἄφεσις, pardon*, which is uſually pretended to be of extraordinary uſe in divinity. ut they generally explain it thus: that *πάρεσις* denotes *paſſing-over, a paſſing by, a concealing*, whence it comes, The diſtinction of pareſis and apheſis.

comes, that God does not puniſh ſins, nor has
purpoſe of exacting them of the ſinner; neverthele
he does not declare, that ſatisfaction has been made
but on the contrary reſerves to himſelf a power
call the ſinner before him, that is, to remind him
that the debt is not yet cancelled, and to exact
himſelf the hand writing, by which he may own,
by the ſubſcription of his own hand, that guilt is n
yet aboliſhed and expiated. This the Scripture wou
call παρίεναι, *to paſs by*, to which anſwers חרש, *to*
ſilent, Pſ. 50. 21, and Eſth. 7. 4. They diſtinguiſ
this *paſſing by* two ways. 1ſt. Before the law
Moſes, when God was altogether ſilent, and ſin n
imputed, by exacting the hand-writing. 2dly. Aft
the law, when God called the ſinner before him, an
demanded the hand-writing. But by ἄφεσις, proper
ſo called, they underſtand that pardon of ſin, by whic
God declares, that Chriſt has made ſatisfaction to h
juſtice, and pronounces the meritorious cauſe of th
right to life to be now actually in being, affirms
to be blotted out, tears the hand-writing, and finall
gives a diſcharge; as if he ſhould ſay, *I have receive*
I will not give in pledge. All this we find in *de fœ*
§. 339. *Sum. Theol. c.* 51. §. 11. *Animadvers. ad Quæ*
83. *Quæſt.* 68. *Ad Rom.* 3. §. 72. *More Nebo p.* 6
&c.

Makes no real controverſy.

XXXVII. On this I obſerve, that in the ma
there can be no controverſy, if it be allowed, that th
guilt of ſin did not lie upon believers, in ſuch
manner, that they, on ſuppoſition of Chriſt's ſuret
ſhip, ſhould be forced to fear the puniſhment
it in their own perſon. So far, indeed, they we
obliged to remember. 1ſt. That, according to t
law, *they* are debtors. 2dly. Tho', on account of th
covenant-engagement of the Meſſiah, they a
abſolved from the penalty, yet, as that engagemen
was not yet actually fulfilled, ſo far their guilt wa
not yet expiated; but that it continues to lie on hi
who was ſtill *their ſurety*, from whom it will deman
ſuffering

ufferings and death; and as they themſelves, by the decree of election, are *one* myſtical body *with the surety*, ſo far *it lies upon them*; to give ſatisfaction, not in their own perſon, but by the ſurety. Juſt as the catechiſm ſpeaks: *we are to make payment* BY ANOTHER. If ſo, as I apprehend, this is what the brethren mean, none will diſſent from them. But then their boaſting of the extraordinary uſefulneſs of their diſtinction will appear groundleſs: ſince they ſay nothing, but what all orthodox divines either have ſaid, or would ſay.

XXXVIII. Moreover that diſtinction cannot be proved, from the terms πάρεσις and ἄφεσις. For it is certain, that ἄφεσις is aſcribed to believers before the actual expiation of ſin, Lev. 5. 10, καὶ ἀφεθήσεται αὐτῷ, *and it ſhall be forgiven him*, and ſo in other places. And leſt any ſhould cavil, that this is meant of a typical forgiveneſs (which yet was the ſymbol of the true, and to which the auguſt term, ἄφεσις, ſeems leſs applicable than to that real forgiveneſs the ancients enjoyed) add from Pſ. 85. 2, ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, *thou haſt forgiven the iniquity of thy people*. I deny not, that this pſalm was to be ſung by the Iſraelites, when they were to be converted to Chriſt the Lord; but I think it cannot be proved, that it was not ſung by believers, when they returned from the Babyloniſh captivity, with an application to their condition at that time. To omit other conſiderations, it is beyond all exception, that Chriſt, before his ſatisfaction, beſtowed his ἄφεσις, *forgiveneſs*, on ſome, Mat. 9. 2. ἀφίωνταί σοι αἱ ἁμαρτίαι σου, *thy ſins be forgiven thee*. In like manner, Luke 7. 47. Nor has any foundation in Scripture.

XXXIX. But we have not yet ſeen it proved, that πάρεσιν ſignifies *paſſing by*, *concealing*, *ſilence*. *Budæus*, indeed, in Comment. Ling. Græc. p. 286, ſhews, that παρίεναι is ſometimes *to paſs-over*; but that is in a quite different ſenſe, for he quotes a paſſage from Zenophon, lib. 4. Hellen. ἐπιτάν αὐτῷ μηδένα παρίεναι εἰς ἀκρόπολιν, *commanding him not to paſs* or *ſend over any into the citadel*. Nor in approved authors.

citadel. Moreover, he ſays, that παρίεναι, is *to indulge to promiſe*, TO FORGIVE: and Heſychius ſpeaks to the ſame purpoſe. παρίημι is συγχωρῶ *yield* ἀφίημι, *remit* and he explains πάρεσις by ἄφεσις, *remiſſion*, σύγχωρησις *conceſſion*, *pardon*, ſo far are theſe words from being diſtinguiſhed, that the one may be explained by the other. I am aware that a certain author ſays, that *the authority of Heſychius does not move him, becauſe he had before his eyes this paſſage of Paul, and explained it from the ſubject matter itſelf, on which Paul is ſpeaking*, *Mor. Nebo. p.* 29. But neither do I imagine, the celebrated perſon would have us to be moved by his own authority. *Heſychius* is no contemptible author. Let us hear the judgment of *Dan Heinſius*, *Ariſtarch. Sac. p.* 9 *Edit.* 8*vo*. *In Heſychius is contain'd not only the learning of all Greece, but alſo of the eaſt, p.* 14. *A Grammarian of ſurpriſing and profound learning, p.* 18. *A Grammarian, who is an abyſs of the ancient erudition, p.* 11. *Heſychius is no mean author, whoſe gloſſes are, certainly for the moſt part, adapted to explain the Greek authors and eſpecially the ſeptuagint.* And if Heſychius had this paſſage of Paul before his eyes, and explained it from the ſubject matter, and from his acquaintance with a language, which was his mother tongue, certainly he has not explained it amiſs.

παρίεναι anſwers not to החריש.

XL. The learned author, indeed ſays, that παρίεναι anſwers to החריש, *to be ſilent*; but does not prove it. He quotes *Eſth.* 7. 4; but παρίεναι is not there, in the copies I have. That of Walton and that of London, in 8vo, A. 1653 have παρήκουσα. However that I may not conceal any thing, I have been made to underſtand, that it is in another copy. But ſuppoſe it was in them all, what is it to the purpoſe? For *I had been ſilent*, does not there ſignify, I had paſſed over that injury unpuniſhed, but I had in ſilence ſubmitted myſelf to that indignity, nor troubled the king with any petition of mine. By which our πάρε- gains nothing. And then alſo when God Pſ. 50. 21 ſays

s to the wicked, *these things hast thou done, and I
silence*, which the *septuagint* translate ταῦτα ἐποίησας
ἐσίγησα; there is no such thing intended by that
n, like that πάρεσις *remission*, which Paul describes
the brethren insist upon. For, that is the absо-
ion of believers from the penalty, on account of
ist's suretiship. But this silence is the deferring
punishment of the wicked, in order to compensate
slowness by its severity; things widely different.
annot conceive, with what judgment the celebrated
hor quotes these things here, in which tho' even
word, πάρεσις, was to be found, yet certainly, not
thing itself, which he would have signified by that
n.

XLI. The learned author should have also more
y explained, *in what manner* God *kept silence* in
ner times. For *he did not keep silence with respect*
n, when he demanded the hand-writing of the
er, and charged him with guilt not yet expiated,
ch, according to this famous author, was done by
law of Moses; but as I think, by the first insti-
on of sacrifices; and if these were types of Christ's
ifice, as doubtless they were, they at the same
e signified, that the true expiatory sacrifice was
yet offered. *Neither did* God *keep silence* as to
on, but proclaim'd the testament of grace, whereby
assured believers, that, on account of the Messiah's
enant-engagement, he would never require them
pay a ransom for their own sins. What is then
important silence, on account of which that act
God towards the ancients may be called πάρεσις?

Nor is it sufficiently explained, how God kept silence in the past times.

XLII. We conclude, that the distinction of πάρεσις
ἄφεσις, so much commended, is not of that im-
tance, as, on that account, to set on fire the aca-
mical chair, the pulpit, and the press now, for so
ny years past, and the giddy vulgar rent into fac-
ns thereby. Since it cannot be denied, that the
ission, which the fathers enjoyed, may, from the
practice

The peace of the church not to be disturbed for that distinction.

practice of the Greek language, be called, and
actually called by Greek authors ἄφεσις: and no
ſage can be produced, where it is called πάρεσις, in
ſenſe now forced upon us.

Altingius's explication.

XLIII. But the illuſtration, given by the excel
James Altingius, merits our regard; who Hepta
Differt. 2. §. 92. Seq. ſpeaks almoſt to the follo
purpoſe: Three things are required to a full
perfect ἄφεσις, *forgiveneſs*; namely, THE TAK
AWAY, THE TRANSFERRING and the EXPIAT
of ſin. *The taking away of ſin* is that act, whe
the guilt is removed from the offender; that
he has ſinned, yet he is not under the obligatio
puniſhment. This is pointed out by the term,
when it ſignifies *to remove* and *take away*, Exod.
7. Pſ. 99. 8. Pſ. 32. 5. Pſ. 85. 2. Pſ. 25. 18.
transferring of ſin is that act, whereby the guilt, w
is removed from the offender, is transferred to
ſurety, that he may be obliged to anſwer for it
was done in the caſe of a ſacrifice, by the impoſi
of hands, which then bore and carried the g
This he thinks, was pointed out by the word
he cauſed to paſs, be transferred: 2 Sam. 12. 13,
David ſaid, *I have ſinned*, or I am guilty, *again*
Lord: Nathan anſwers, Jehovah *alſo* העביר, *hat*
away (cauſed to paſs) thy ſin, guilt, *thou ſhalt no*
And the angel, the Lord, Zach. 3. 4, ſays; be
העברתי, *I have cauſed thine iniquity to paſs from*
Which words aſcribe this transferring to *God*, a
Creditor, and to *Chriſt* as the *ſurety*. But it is
what the *Debtor* may claim: whence David pray
it, 2 Sam. 24. 10, *and now I beſeech thee, O*
העבר, *take away* (cauſe to paſs) *the iniquity*
Servant. And Solomon, Eccl. 11. 10, becauſ
muſt give an account of all our actions to God, a
laſt judgment enjoins us העבר, to *put away* (cau
paſs) *evil from thy fleſh*. Which cannot otherw
done, (as the evil done can on no account be und

an by transferring or tranſporting ſin. And he agines, that this transferring is what the Apoſtle ls πάρεσις *remiſſion*. *The expiation of ſin* is that act, which, the guilt, removed from the offender, and nsferred to the ſurety, is expiated by him, who ars all the puniſhment, to which the ſinner was und, ſo that divine juſtice ſhall have nothing more demand, much leſs to inflict. This is expreſſed the word כפר, *to expiate*, *to cover* with the blood payment, that the writing of ſin may be cancelled, d no longer appear. This laſt act is at length lowed by a complete ἄφεσις, *remiſſion*, which abſo-ely diſcharges from every demand, either upon debtor, or the ſurety: ſo that after this, there is further any occaſion for a ſacrifice for ſin, Heb. 18, all remembrance of it being entirely effaced, 3, compared with v. 17. Having thus explained ſe things, the very learned author proceeds as lows. Under the Old Teſtament, believers were hout this laſt degree of *expiation*, becauſe the e appointed was not yet come, and conſequently ἄφεσις, *foregiveneſs*, which follows upon it. Their were not expiated, and the hand writing remained ts full force uncancelled, as alſo the remembrance tranſgreſſion was often repeated, &c. All which re at length aboliſhed by the death, croſs, and the od of Chriſt's croſs. But yet theſe believers were without the two former degrees, of taking away transferring; which are elegantly joined together Job chap. 7. 20, 21, *I have ſinned, what ſhall I do e thee, O thou preſerver of men? Why haſt thou ſet as a mark againſt thee, ſo that I am a burden to myſelf?* וכה לא תשא פשעי ותעביר את, *and why doſt thou not dm* (take away) *my tranſgreſſion, and take away* uſe to paſs) *mine iniquity?* Take away from me the lt, under the weight of which I ſhall otherwiſe nt and ſink; and transfer it to another, who is e to bear it; namely, the ſurety; ſeeing, by all ns ſatisfaction muſt be made. The very learned

author profecutes this ſubject at further length, which none will repent their having peruſed. A indeed I always look'd upon the ſubject thus explai to be true and ſound doctrine, which I like publicly teſtified. My only ſcruple was, w ther this clear and explicite doctrine relating the transferring of ſin to the ſcore of the Meſſ could agree with the ſimplicity of the Old Teſtame and was generally thus known to the ancient beli ers; and likewiſe whether it could be ſolidly pro by the word העביר. Should any think me too ſcru lous in heſitating about this, I am not now incli obſtinately to contradict him; but have I, on t account, deſerved ſo unkind a treatment at the ha of the learned author, as may be ſeen Heptos. Diſſert. 4. §. 27, and Heptos. 4. Diſſert. 3. §. 14 am indeed ſorry, that ſuch reſentment dwells heavenly breaſts, however, I think, that I muſt t care leſt either the paſſions of others, or my o ſhould at any time cloud my mind in the diſcernm of truth. Sacred candour! deſcend and gently g into our ſoul, that, with the greateſt cheerfuln we may receive what is well ſaid, even from th who are diſpleaſed with us; and with equal readi diſclaim what we ourſelves may have leſs accura advanced.

Tho' adoption may in ſome degree of eminence be ſaid to be a benefit of the New Teſtament.

XLIV. *Fifthly*, We dare not deny, that ADOPTI in a certain reſpect and in ſome degree of emine may be accounted a bleſſing of the New Teſtame ſo far, namely, as it imports that condition, whereby believers are diſtinguiſhed from the child of the devil and of wrath, and conſtituted heirs divine grace and glory, (which is a dignity comm to all believers in all ages) but whereby believer the New Teſtament are preferred to children, differ not much from ſervants. In which ſenſe Apoſtle aſcribes adoption eminently to the fulnes time, Gal. 4. 4——7. Where Calvin comme thus on v. 5. *For even the Fathers under the*

ſtament were aſſured of their adoption: but did not en ſo fully enjoy their privilege. Here therefore doption is taken, juſt as redemption, Rom. 8. 23, *for ſſeſſion itſelf. For, as at the laſt day we ſhall enjoy e fruit of our redemption; ſo now we enjoy the fruit of doption, of which the holy Fathers, before the coming of hriſt, were not partakers.* And on verſe 7, *wherefore u art no more a Servant but a Son: that is, in the riſtian church there is no longer any ſtate of ſervitude, t the condition of Sons. He again therefore ſpeaks of e difference between the Old and New Teſtament. en the ancients were the Sons of God, and heirs thro' hriſt: but we in a quite different manner; becauſe we ce Chriſt preſent, and therefore enjoy his benefits.* onſult what we have more largely explained, Book chap. 10. And if I miſtake not, this is the very eaning of the brethren, in commenting on Gal. 4. 56: *Let it only be obſerved, that adoption is not id to be ſo peculiar to the New Teſtament, as if the Old s entirely deſtitute of it. For the Apoſtle preſuppoſes, t even thoſe, that were in bondage under the elements of e world, were heirs.*

XLV. But what is ſaid elſewhere, *de foed.* §. 352. very harſh: *tho' the Saints under the Old Teſtament erved the ſanctifying Spirit, yet he did not work in em that affection, which was either worthy of God, as Father, or of them, as children; but there was in them ſpirit of bondage to fear. On the contrary, they, who e under the New Teſtament, do, immediately, upon lieving, receive the promiſe of the Holy Spirit, Gal.* 3. *, that is, the ſpirit of ſons, which was promiſed, d whoſe it is to cry, Abba Father, Rom.* 8. 15. Yet the ancient believers not to be denied that affection worthy of God as a Father.

XLVI. On which I obſerve, 1ſt, It is ſuppoſed ithout proof, that the ſpirit of bondage was peculiar the Old Teſtament. For even under the new, oſe effects of the Spirit are obſervable, which are be referred to fear and to bondage. Even at this y, it engenders terror in the elect, becauſe they k upon themſelves to be in very bad condition, The Spirit of bondage not peculiar to the Old Teſtament.

while they live in ſin, nor can poſſibly be otherwiſe till by a true faith they are reconciled to God, Luke 15. 17. Moreover, by this terror it drives them to lay hold on the fortreſs of Salvation in Chriſt, 2 Cor. 5. 11. By the ſame terror alſo it reſtrains them from ſin, and extinguiſhes the deſire of ſinning in them. In fine, it very often redoubles this terror, racking their conſcience with anguiſh and pain, and leading them in a way, juſt by the brink of hell, in which rarely with joy and exultation, generally with a kind of anxiety of a trembling heart, yet in ſincerity they can ſerve God. Juſt as at this day thoſe, whose office it is familiarly to enquire into their ſtate, find believers very often affected. It cannot be denied that in all theſe there is fear; nay, that there is ſomething, which proceeds from bondage, and is in ſome meaſure, different from that ingenuous performance of duty, which only ariſes from the cheerfulneſs of a heart actuated by love. Why then may not the ſpirit who works theſe things even under the New Teſtament, be called the ſpirit of bondage to fear.

Nor are the affections it works in the Saints unworthy of the Sons of God.

XLVII. 2dly, It is alſo falſely aſſerted, that thoſe affections, which the ſpirit of bondage formerly wrought in the ſaints, were unworthy of God as a Father, and of the Saints, as children. For as thoſe affections were holy, and the effects of the ſanctifying Spirit, whom God beſtows upon not but his own children, nay, as they were moſt certain ſigns of their adoption, and of their right to the inheritance, it is to entertain unworthy thoughts of God their Father, and of his children, to account them unworthy of both. True indeed it is, that in thoſe affections of the Saints, there was a kind of relation, like that of ſervants to a maſter; yet this by no means deſtroyed, but only in ſome meaſure modified, the relation of ſons to a Father; as ever

this day God is held forth to us under both theſe lations.

XLVIII. 3dly, The ſanctifying ſpirit, abſolutely ſanctifying, which was in the ancient believers, ght to be diſtinguiſhed from the ſpirit of bondage, it preciſely begets fear. Tho' therefore the affec- ons, produced by the ſpirit of bondage, as ſuch, re inconſiſtent with the moſt free condition of ſons God; yet the effects of the ſanctifying ſpirit, in the elect, are a ſincere love to God, and obedience ſing from that love, with a complacency and light in his commandments; now can there be any ſon, why theſe may not be declared highly worthy the ſaints, as ſons of God?

The ſanctifying ſpirit, as ſuch, to be diſtinguiſhed from the ſpirit of bondage.

XLIX. 4thly, It is contrary to all reaſon to ſay, at the ancients had not the ſpirit of ſons, whereby ey cried Abba Father. For this ſpirit is not ſo ntrary to the ſpirit of bondage, as if it was not ſible for both to reſide together. The contrary which we have proved already, book 3. chap. 11. §. As this ſpirit, therefore, is always operative table to its condition; ſo it wrought thoſe affec- ns even in the believers of the Old Teſtament, hich were worthy of God, as a father, and ewiſe taught them to cry, *my father*, Job 34. 36. 63. 16.

The ancients had alſo the ſpirit of ſons.

L. *Sixthly*, It is not conſiſtent with that divine ce, which was beſtowed even on the ancients, to y, that they had PEACE OF CONSCIENCE. On which d we find written, on Heb. 10. §. 15, as follows: *ſcience cannot be eaſy, before a man is expiated by a rifice, (with and by which we ought to approach unto d) and knows, that in confidence of that ſacrifice he proaches to God. For it is by this, that the conſcience is laſt calmed and perfected. And till then a man muſt of ceſſity have a conſcience, both accuſing him before d, and ſeparating from all communion with him.*

Peace of conſcience denied to the ancient believers.

LI. And yet the ſame perſon, who ſpeaks thus, enly proteſts, that he by no means deprives the ancient

And yet full aſſurance of

hope aſcribed to them.

ancient believers of their aſſurance of hope, and t joy of a conſcience, that gloried in God. For, thus ſpeaks elſewhere, on Pſ. 51. §. 15. *This is wiſdom of God, that he ſuffers not ſinful man to per —— and for that purpoſe, he gives the ſinner a teſtim of his righteouſneſs, and the aſſurance of the hope concer ing eternal happineſs: ſo as with an uninterrupted to bear all croſſes and afflictions, and glorify God, give him thanks, in life and in death.——This wiſ of God, as Nathan had notified to him* (David) *by word, ſo God had ſealed it to him in his very in ſoul.*

Things with difficulty to be reconciled.

LII. Theſe indeed are things very difficult, if all poſſible to be reconciled. For, where there is conſcience of ſin, accuſing man before God a ſeparating from all communion with him, how, that caſe, can there be a teſtimony of righteouſn given the ſinner by God? Again, where there is t aſſurance of hope concerning eternal happin and an uninterrupted joy, what can there be wanti in that caſe to a calmed and perfected conſcienc But let us explain, what we are to determine co cerning the former aſſertion.

Scripture gives them the teſtimony of peace of conſcience.

LIII. 1ſt, The ſcripture no where ſays, that t ancient believers had not peace of conſcience; b on the contrary, that, from an aſſurance of t favour of God towards them, they ſlept ſecure, 3. 5; that, with full aſſurance of faith, they glo in their preſent grace, Pſ. 4. 3, and with the ſa aſſurance of hope expected future glory, Pſ. 17. 2dly, Nor does it any where ſay, that believers un the Old Teſtament had the conſcience of ſin, accuſ them before God, and ſeparating from all communi with him. But on the contrary, that conſcien bore them witneſs, that ſin was forgiven, Pſ. 32. and Pſ. 103. 3. 10. 12. And how could ſin accu them before God, and ſeparate from his communio ſeeing it was charged to the ſurety, and was to exacted of him? 3dly, The ſame ſcripture teſtifi th

believers under the Old Teſtament acted, what redeemed act, and gloried and rejoiced in God. 116. 7, 8. *Return into thy reſt, O my ſoul, for* ovah *hath dealt bountifully with thee. Thou haſt de-- ed my ſoul from death, mine eyes from tears and my from falling.*

LIV. *Heb.* 10. 1, is here miſapplied: for the Which they had not from the ceremonies. oſtle does not there deny, that the ancient believers a conſcience perfected: only denies, that there a perfection from the law, which had but the dow of good things to come: denies, that the ifices, which were offered year by year continually, ld make the comers thereunto perfect, that is, *Pareus* ſays well, *ſanctify and ſave them.* But t the law could not, the grace of the ſurety, which they were partakers, both could and ually did effect. 5thly. The conſcience of ſin of ich, *v.* 2. is not of ſin as accuſing before God, and cluding from all communion with him (for the etyſhip of Chriſt apprehended by faith, was a bar in's effecting that) but it is a conſcience of ſins, not yet *actually* expiated, and which were not to expiated by the ſacrifices of beaſts. Theſe were efore repeated, that believers might teſtify, that y only uſed them as ſymbols, which God appoint- but did not expect to obtain remiſſion but from ſuretiſhip and future ſacrifice of the *Meſſiah.*

LV. 6thly. Believers under the Old Teſtament But from the ſuretiſhip of Chriſt. d not, indeed, that calm or peace of conſcience, ich ariſes from the ranſom being fully paid by the ety, nor ſuch a diſcharge, as by the reſurrection Chriſt from the dead. Yet they had in Chriſt's etyſhip engagement, truly and fully what was ſuffi- nt to calm the conſcience, for by that they might aſſured, all their ſins were blotted out of their ac- unt, and laid to the charge of Chriſt, who had alſo ken them upon himſelf, and made himſelf a debtor undergo the puniſhment of them: and indeed, in ch a manner, that they ſhould never afterwards be charged

charged to believers, nor God ever *have any will* *puniſh their ſins in their own perſons*, as the learne author ſpeaks, *Sum. Theol. c.* 35. And why were n theſe things ſufficient to produce a like compoſure mind, nay and a tranquillity almoſt equal to tha which ariſes from the ranſom actually paid? F believers are as much exempted from all obligati to perſonal ſatisfaction, whether the ranſom was be paid, or was actually paid by the ſurety.

The notion of the dominion of angels over believers of the Old Teſtament.

LVI. *Seventhly*, It ſeems likewiſe to tend undervalue the Old Teſtament church, that it is ſa to have been, in an eſpecial manner ſubject to t DOMINION OF ANGELS. Concerning this, he ſa on *Heb.* 2. §. 39. *The former world, that is, the p ple of the land of Canaan, was ſubject to angels, being ſu ject to the word ſpoken by angels, and to the diſpoſitio and appointments of angels, as well the heavenly, thoſe, that ſat in Moſes's ſeat, and who, in like manne are called Gods. For the heavenly angels, who aſſiſ at the promulgation of the law, were the avengers defenders thereof, as they were the guardians of the thority of the elders.* Here then they preſent us wi two ſorts of angels; the heavenly, who are ſpirit the earthly, who are men ſitting in the ſeat of *Mo* The people of Canaan is ſaid to be ſubject to bot to the heavenly. 1ſt. As the law was publiſhed them. 2dly. As they were conſtituted the aveng or defenders of the law. 3dly. As the guardians the authority of the elders. To the earthly; as t people was obliged to apply to them, to ſeek teſtimony and the law, and to obey them, juſt as God himſelf in perſon had publiſhed his comman with an audible voice. And on account of this minion, both the earthly and the heavenly ang were called Gods.

Ill founded on Heb. 2. 5.

LVII. I anſwer, the ſource of this error is a m interpretation of what the Apoſtle ſays, *Heb.* 2. Where, indeed, it is denied, that this habitab world is put in ſubjection unto angels; but this

o ways aſſerted of the former. And from the enial of the one, the affirmation of the other cannot e concluded. The Apoſtle's whole diſcourſe is ith a view, to gain the greateſt authority to the octrine of Chriſt. For this purpoſe, he had, in the regoing chapter, deſcribed in magnificent encomims the excellence of his perſon: he then eſtabliſhed e great pre-eminence of the Goſpel above the law. nd now he urges, that Chriſt was to be obeyed, ecauſe the Father had given him the government f the whole world, which is an honour not at all nferred on angels. He ſpeaks of the world to me, not in contradiſtinction to the paſt, as if ngels exerciſed dominion in that, as Chriſt does in is: but becauſe, it is a part of Chriſt's exaltation, be appointed Lord of that world by God, a world more excellent than the paſt. This then is the poſtle's reaſoning. We are, with the greateſt verence, to attend to the word of Chriſt, becauſe e is appointed Lord of the whole world; and indeed pecially at that time, wherein the ſtate of all things nd particularly of the church is the moſt perfect: ut no angel had ever ſuch an honour conferred upon im. How do you torture the word, when you extort e ſubjection of the ancient church unto angels from his text.

LVIII. 2dly. The law publiſhed by angels was e decalogue; which we are bound to own as the le of our obedience, equally with the Iſraelites. re we then alſo on that account ſubjected to angels? dly. The part, which the angels acted in promul ating the law, was purely miniſterial, and therefore mplies no dominion: John was not therefore ſubject o an angel, becauſe the apocalyps was ſent and ignified to him by an angel, Rev. 1. 1. 4thly. I annot ſee, how it can be proved, that the avenging e law was enjoined upon angels under the Old eſtament by any ſpecial command, which is revok- under the New. And the brethren themſelves will

Scarce any thing proved concerning them as to the Old Teſtament church, which holds not alſo at this day.

will not deny, that the words, Pſ. 35. 5, 6, belong even to the times of the New Teſtament and to the enemies of Chriſt. The puniſhment of Rebels, the chaſtiſement of the miſcarriages of the righteous, the defence of thoſe under unjuſt oppreſſion, argue indeed the miniſtry, not the empire of angels. And what peculiar has the Old Teſtament in this reſpect, to which the New cannot ſhew the like? For, here alſo the Apoſtle, 1 Cor. 11. 10. 1 Tim. 5. 21, urges the obſervance of decency in the church becauſe of the preſence of the angels. But it is worth while to hear Cocceius himſelf commenting to this purpoſe on John 1. 52. *Moreover that angels were preſent with the chriſtian church, appears from the preſervation, enlargement and purging of the chriſtian church and from the aſtoniſhing protection of thoſe, that came out of Babylon.* And a little after: *As he ſubjects our members to our will, and inſpires us with a good will; ſo he alſo makes his will known to his angels, and ſanctifies their will, and if there be any thing that regards the good of man, he inlines them to it. Thus while he reigns in the church he reigns in the angels; and the ſame ſpirit is in the angels, which is in the church: as in the viſion of Ezekiel, the ſame Spirit was in the wheels, which was in the living creatures, Ezek.* 1. 20. Let us add what he ſays *in Diſput. ad. Mat.* 24. *Theſ.* 38. *The angels aſſiſt the preaching of the Goſpel no leſs than they were ſollicitous, that the law ſhould be obſerved for the determined time.* 5thly. I know not on what ground, it is ſo confidently aſſerted, that angels were formerly in a peculiar manner guardians of the authority of the elders; unleſs perhaps on that general one, that God uſually employed them to keep up the order he had eſtabliſhed upon earth; but they ceaſe not to do this under the New Teſtament. 6thly. They are called *Gods*, becauſe of the excellency of their nature and office, and of the image of God in that reſpect; not becauſe of any empire they had over the people of God, of which

they

ey are now deprived: for, Paul, in his time, lled them *thrones, dominions, principalities and wers*, Col. 1. 16.

LIX. 7thly. 'Tis ſcarce needful to mention any ing about men ſitting in the ſeat of Moſes, who are lled earthly angels. For, who will deny, that, in e commonwealth of Iſrael, which was a royal ieſthood, God appointed a magiſtracy, that was oth civil and eccleſiaſtical, with proper authority, order to ſee to the due obſervance of his law: nd I ſhall eaſily grant, that this magiſtracy received uthority, to deal ſomewhat more ſeverely with the urch, while ſhe was an infant heir, under tutors nd guardians, than can now well ſuit with an advand age, and days of greater liberty. But I don't e, who can prove, that the Apoſtle, in the quoted allage to the Hebrews, treats of them under the ame of angels; eſpecially as in the whole of this diſourſe he conſtantly means by angels, thoſe miniſtering pirits, whom God commands to be ready to ſerve s beloved people, Heb. 1. 14. And then even e New Teſtament church hath its angels, of which the Revelations. Shall we alſo affirm, that therefore is ſubject to angels? 8thly, and laſtly, The name *ds*, is common to any civil magiſtrate, who ſpenſes juſtice in God's name, even in pecuniary uſes: as appears from Exod. 21. 6. and Exod. 22. 8. Deut. 19. 7. That notion therefore, about the urch of the Old Teſtament being in a peculiar anner ſubject to angels, falls to the ground.

Earthly angels abſurdly here mentioned.

LX. *Eighthly*. It alſo deſerves our enquiry, hether we are to reckon the continual FEAR of mporal DEATH, to which believers of that time ere all their life ſubject among the defects of the ld Teſtament? Concerning this fear the brethren rgue to this purpoſe. They diſtinguiſh between a ood and evil fear of death. This laſt is attended ith a horror, and hatred of the holineſs of God, roceeding from an evil conſcience, in every unregenerate

Fear of death in what ſenſe it may be ſaid to have reigned under the Old Teſtament.

generate ſinner, who knows and reflects that God judge: the former again is twofold: either comm or peculiar in the Saints under the Old Teſtamen common in all thoſe that account this life, a freedom from miſery, to be an extraordinary gift God, and which may be profitable both to themſelv and others. This fear is not unbecoming the pio nor renders them miſerable. That which in eſpecial manner belonged to the Iſraelites, the inhab tants of the land of Canaan, aroſe from cauſes whi were peculiar to them: namely, 1ſt. From an affe tion for the land of Canaan, which was given the with a promiſe of long life therein, as a pledge the heavenly inheritance. And therefore it w neceſſary, that believers ſhould deſire to enjoy th pledge. 2dly. From a deſire and hope of ſeein in due time, the Saviour in that land. 3dly. Fro the bondage to the elements of the world, to whi they were tied down by that law, that if on ſet purp they neglected it, they became, as tranſgreſſors the law, obnoxious to temporal and eternal puniſ ments; but if, thro' infirmity or thoughtleſſne they acted againſt the ordinances, they had reaſ to apprehend immediate death to be inflicted up them by the hand of God: terrible examples of whi were ſometimes ſet before their eyes. This fear w good, proceeding from the love of a good conſcien and of the grace of God; and made them, wi diligence and care, perform the ſervice of the cer monies: for the godly had this all their life lon But they were delivered from it by the death Chriſt. And this Paul is thought to have declare Heb. 2. 15. This is the ſum of what is almoſt eve where repeated, and more ſummarily explain *Animad. v. ad Quæſt. de V. and N. T. Quæſt.* 31.

There was, indeed, ſomething in the Moſaic

LXI. For my own part: I will not diſown, th there was ſomething in the rigour of the Moſaic pol that had a tendency to make them afraid of ſo dreadful death. Heb. 10. 28. *He that deſpiſed Mo*

, died without mercy, under two or three witneſſes. polity apt
d himſelf commanded, that ſuch as theſe ſhould to ſtrike
puniſhed with death, *Lev.* 24. 16. *Numb.* 15, 34: a fear of
ſometimes made examples of thoſe, who had not death.
y carefully obſerved ſome circumſtantials, by a
th altogether extraordinary, Lev. 10. 2. 1 Sam. 6.
2 Sam. 6. 7——9. This, eſpecially if it was juſt
ore them, or had lately happened could not but
ke a terror, and excite the righteous to take dili-
nt heed, leſt they ſhould ſplit on that rock. But it
ot probable, that they, who walked in a good con-
nce before God, and knew they had to do with
oſt merciful Father, were tormented all their life,
h the continual dread of death: for, examples
ſuch rigour were rare; but inſtances of paternal
ulgence common and conſpicuous before their
s.

LXII. True it is, long life in the land of Canaan Yet the
s a pledge of eternal life in heaven; and it was loſing the
ceſſary to love this pledge as it pleaſed God to pledge,
nt the enjoyment of it. But I cannot conceive in order
w the taking away of the external and periſhing to enjoy
dge, was to be ſo much dreaded, when they were a greater
obtain an eternal good in its room, of which good, no
y had only an earneſt in the pledge; ſince the godly ful thing.
e aſſured of receiving the heavenly inheritance, im-
diately upon, and even by death. For the exchange
the typical for the true and heavenly inheritance is
to be dreaded, but rather to be deſired and longed
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LXIII. Pious perſons under the Old Teſtament, Why the
o deprecated an untimely death, are not ſaid to godly
e done ſo from any fond love to the earthly ſometimes
dge, but from a deſire of glorifying God deprecated death.
ong the living, Pſ. 6. 4, 5. Iſ. 38. 18, 19.
s exerciſe of piety made the Pſalmiſt's life agree-
e and truely worthy of the name of life, Pſ. 18.
. And then they were public perſons, who were
d of a longer leaſe of life, not ſo much out of
a regard

a regard to themſelves, as to the kingdom and churc whoſe advantages they watched over. However, is not to be doubted, but all the Saints, whenever th conſidered themſelves ſeparately, and compared t imperfections of this life with the perfections of t future, deſired to be diſſolved, and be with God glory. For this was then to them, as it is now to u far better.

That the deſire of ſeeing Chriſt on earth produced the fear of death in the ancients, not proved.

LXIV. The people of Iſrael, in general, had hop of ſeeing Chriſt in their own land; but this was n the caſe of every individual. Nor was it lawful f thoſe, who lived in Canaan many ages before t coming of the Meſſiah, to expect ſuch a long term life, as to hope to ſee Chriſt's day; nor be ſtru with horror at the thoughts of a death, that perha might cut off all thoſe hopes. Thoſe, who we actuated by a higher Spirit, had more exalted appr henſions than the vulgar, longed, indeed, to ſ thoſe things, which the Diſciples of Chriſt ſaw, Ma 13. 17, ſearched diligently what, or what mann of time, the prophetic Spirit, which foretold tho things, ſhould happen, 1 Pet. 1. 11. But I kno not from whence the Brethren could have learned, th every one in particular, whom they make ſubje to the fear of death, or that the generality of believe without diſtinction, expected perhaps, in their tim the coming of Chriſt, and hence aroſe their horror death. Peter ſpeaks the contrary, v. 12, *that it w revealed unto them, that not unto themſelves, but unto they did miniſter thoſe things.* Can the brethren th mention ſo much as a ſingle inſtance of any, wh on that account, is ſaid to have been afraid of death

Heb. 2. 15, treats not of the Iſraelites alone in Canaan.

LXV. Theſe hypotheſes are groundleſsly built the ſaying of Paul, Heb. 2. 15, where the fruit Chriſt's death is ſaid to be the *delivering them, w through fear of death were all their life time ſubject bondage.* For, 1ſt. What reaſon can perſuade, n admit, that the fruit of that death, for undergoi which it was neceſſary Chriſt ſhould become ma

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ſhould be reſtrained to the Jews alone, the inhabitants of Canaan? For the benefit of Chriſt's death belongs to all the elect from the beginning to the end of the world, and the Apoſtle is here treating of all thoſe, that are ſanctified by Chriſt, whom Chriſt calls his brethren, and the children given him by the Father.

Nor of thoſe, that are conſidered as actually believers,

LXVI. 2dly, It is without proof inferred, that thoſe here deſcribed are conſidered as believers already; ſince it is more ſuitable to imagine, that the moſt miſerable ſtate of the elect is here delineated while they were themſelves out of Chriſt. For during all that time they muſt needs be tormented in a fearful manner with the dread of death, whenever they think of God as a judge: and unleſs the death of Chriſt had intervened, that dread would continue upon them all their life long.

Nor of the bondage to the elements of the world.

LXVII. 3dly. We are here by bondage under no neceſſity to underſtand bondage to the elements of the world; for as the Apoſtle a little before had ſaid, that the devil is deſtroyed by the death of Chriſt, what is more natural than to explain, what he now ſpeaks of bondage, concerning that wretched condition of men, when under the tyranny of the devil? And ſurely it is a much greater bleſſing to be delivered from the bondage of the devil, than from that to the elements of the world; and as both is a fruit of Chriſt's death, why ſhall we reſtrict the Apoſtle's meaning to the leaſt, and exclude the greateſt? Beſides there is no ſuch difference between the fear of death, and the bondage of the devil, as to make it improbable for them to be joined together in the ſame diſcourſe: for the one is cheriſhed by the other: the bondage of the devil begets the fear of death: and the fear of death, in an unſanctified conſcience, heightens the hatred of God, and conſequently the bondage of ſin and the devil.

Nor of temporal death, only or chiefly.

LXVIII. 4thly. The term death, is moſt unreaſonably reſtricted to temporal death. The Apoſtle argues

argues in this manner: It was neceſſary for Chriſt to become man, becauſe he was to die. He was to die (1.) That, by his death, he might deſtroy the devil who had the power of death. (2.) That he might deliver his people from death itſelf, and from the fear of it. What can be more plain, than that the whole of that death is here meant, over which the devil has power, both temporal and eternal, eſpecially the laſt. The fear of temporal death, as the brethren deſcribe it, was good and holy in itſelf only ſomewhat troubleſome and uneaſy: and can it be thought probable, that the Apoſtle, when ſpeaking of the effects of Chriſt's death, ſhould explain in very magnificent terms the freedom from a thing good and holy in itſelf, becauſe it produced ſome uneaſineſs, and omit the deliverance from that, which comprehends all evils and miſeries? And yet ſo form his diſcourſe, as if he ſeem'd to have ſpoke rather of that which is the greateſt than of that which is the leaſt evil, and what he alone intended?

Not ſufficiently explained who thoſe are, whom Chriſt freed from the fear of loſing the pledge.

LXIX. 5thly, and laſtly, I could alſo wiſh it were explained, what is that univerſality of Saints, denoted by the term, ὅσοι, which Chriſt delivered from the fear of loſing the pledge by death. Were the Saints who died before Chriſt, of this number? That does not appear; for they are ſuppoſed to be troubled by the fear of death all their life time. And yet, if I miſtake not, they were delivered from this, when once they died. What then did the death of Chriſt profit them in this reſpect? Are we then to underſtand thoſe Saints, who lived at the time of Chriſt's death? The brethren ſeem to intend this, when they ſay: *as many as bore bondage with that diſpoſition were delivered by Chriſt when he died*; *Ad. Heb.* 2. § 89. But who are thoſe? Not believers of the Gentiles, who had no country given them for a pledge. It muſt then be the Jews. But it could not be all of them. For many of them lived out of the land, in a voluntary exile, without enjoying that pledge.

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How greatly then is this fruit of Chriſt's death limited? Let us ſuppoſe, it was they, who, after the death of Chriſt, received Chriſt by faith in the land of Canaan, that conſtituted this univerſality. But how were theſe delivered from the fear of loſing the pledge? Was it becauſe, after Chriſt's death, the land ceaſed to be a pledge, and was ſhortly to be given up to the Gentiles to a total deſtruction? Is this the meaning of the brethren? How flat and mean! Well, ſays the celebrated interpreter on Zech. 9. §. 23. *They voluntarily renounced the inheritance of the land of Canaan, and exchanged it in order to partake of the heavenly Jeruſalem, and the inheritance of the world.* But neither will this remove all the difficulty: for, Paul ſpeaks of thoſe who, *all their life time*, were ſubject to the fear of death, which the brethren themſelves, at other times, urge; but they, whom we ſuppoſe to be delivered by Chriſt, ceaſe not to live, when delivered from the fear of death. I beg of theſe learned perſons, again and again to conſider, in what intricate perplexity they entangle themſelves, while, without any juſt ground, they quit the trodden, plain road.

That the Fathers were under wrath and curſe.

LXX. *Ninthly*, It is moſt of all grievous, and tends to ſtir up the reſentment of the meekeſt perſon, that *believers* under the Old Teſtament are often, and that at great length, ſaid *to have been* UNDER WRATH AND THE CURSE. And indeed, this aſſertion is ſhocking to tender ears, and unuſual in the reformed churches. The brethren took occaſion to ſpeak thus from Gal. 3. 10, *as many as are of the works of the law are under the curſe.* Which paſſage they think is to be explained, as if it was there ſaid; whoever are ſubject to the ceremonial law, bear teſtimony, that the curſe is not yet removed by Chriſt, nor the bleſſing yet actually obtained. For, tho' they are free from the curſe belonging to the wicked, and partakers of the bleſſing of the ſons of God, yet, by the uſe of the ceremonies, they openly avow, that the meri-

In what ſenſe affirmed by ſome.

torious cauſe of the bleſſing was not yet come. But let us hear their own words. *In Comm. ad Gal.* 3. §. 104. *The ancient interpreters have here departed a little from the meaning of the Apoſtle, not adverting, how believers and the ſaints of the Old Teſtament could be ſaid to be under the curſe, for they think, it neceſſarily follows, that it is not poſſible for him, who is under the curſe, to be ſaved—In this they are miſtaken. For, according to the Apoſtle,* to be under the curſe, *ſignifies here not to be without the covenant of Grace, but to undergo ſomething on account of the curſe, which was not yet blotted out by the payment of the price: either for the ſake of the hand-writing againſt themſelves on account of ſin, and of the curſe annexed thereto, and ſo for the ſake of God, who neither did, nor was to puniſh their ſins, as if he was to pardon them; and who had promiſed life to believers; that he might be ſanctified by declaring his righteouſneſs, which he was to manifeſt in Chriſt.*

But beſide the meaning of the Apoſtle.

LXXI. But tho' this explication ſufficiently provides for the ſalvation of the fathers; yet I think it harſh, and very far from *the ſcope of the Apoſtle*, and the *language of ſcripture*. *The ſcope of the Apoſtle* is to refute the opinion of the falſe Apoſtles, by which they diſturbed the quiet of the churches of Galatia, as if faith in Chriſt alone was not ſufficient to juſtification, but that the Gentiles were bound to obſerve the Moſaic ceremonies, as a part of that righteouſneſs and holineſs commanded by the law. For certainly, the Jews were, and ſtill are, at this day, tainted with the hereſy, that the ceremonies contribute to juſtification. The Apoſtle briefly ſets the truth in oppoſition to that falſe notion, Gal. 2. 16; which he confirms by ſeveral arguments. After many others he makes uſe of this. For as that ſanction, by which the curſe is threatened againſt tranſgreſſors, is annexed to all God's laws; and as there is none, who ought not to confeſs, that they have one time or other tranſgreſſed ſome one law of God; ſo far then can any hope for life from any obſervance of any law, that,

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on the contrary, *as many as are of the works of the law*, that is, who take part with thoſe, who would be juſtified by works, *are under the curſe*, Gal. 3. 10. This inference is ſolid and clear, and in Paul's uſual manner. See him arguing the ſame way, Rom. 3. 19, 20.

Who means it of the curſe of the covenant of works.

LXXII. But many things prove, that nothing is meant by the curſe, but the curſe of the covenant of works, which excludes man from communion with God, and is oppoſed to the bleſſing of the covenant of grace. 1ſt, He does not ſpeak of that curſe, which hangs over the godly, becauſe and in ſo far, as by obſervation of the ceremonial law, they ſubſcribe a hand-writing againſt themſelves, but that, which hangs over the proud tranſgreſſors of the law. For the apoſtle does not ſay, that the godly of old confeſſed, that they were under the curſe, becauſe they obſerved the ceremonial law; but thoſe who are of works; juſtiſary or ſelf-righteous workers, who endeavour to eſtabliſh their own righteouſneſs; theſe are they who are under the curſe, becauſe they have not obſerved the law as preſcribed.

Of which Moſes, Deut. 27. 26.

LXXIII. 2dly, Paul means here the ſame curſe that Moſes did; from whom he quotes a paſſage for eſtabliſhing his doctrine, Deut. 27. 26. But ſince that *Moſaic* formula, which undoubtedly contained the ſanction of the covenant of works, ſpeaks of that curſe, which all ſinners naturally are under, becauſe they continue not in all things commanded by the law, and which is oppoſed to the favour and ſaving grace of God. Had the apoſtle meant another curſe, he would have trifled, and not argued, but this is far from his character.

From which Chriſt delivered his people.

LXXIV. 3dly, He ſpeaks here of that curſe, from which Chriſt has delivered his people. But he delivered them, not only from the hand-writing, declaring the ranſom not yet paid, but from all guilt and condemnation, from all that curſe, which we deſerved on account of ſin. 'Tis a bad practice,

which the celebrated Cocceius every where juſtly condemns in the Socinians, ſo to wreſt the divine words of ſcripture, as to put a low and mean ſenſe upon them. And is not this done, when that divine ſentence, *Chriſt hath redeemed us from the curſe of the law*, is brought ſo low; he freed us from the yoke of the ceremonies. This, certainly, is among the very leaſt of the bleſſings, which accrue to believers from the redemption of Chriſt.

And which he himſelf underwent.

LXXV. 4thly, Moreover the curſe, we are delivered from, is of the ſame kind with that, which Chriſt underwent for us: he therefore underwent it for us, as an expiatory ſacrifice in our ſtead, becauſe it lay upon us on account of ſin. But Chriſt was made a curſe for us, not as he obſerved the ceremonial law, but as he bore the wrath, the fury, the indignation of God againſt our ſins. He complained, that he was forſaken of his father, grappled hand to hand with dreadful horrors and anguiſh of ſoul, and with the infernal powers themſelves. In a word, he endured all the curſe, that the law threatened againſt ſinners; he was not only *accurſed* but even a *curſe*; which was ſhewn by crucifixion, as the ſymbol.

Not believers, but ſelf-righteous hypocrites are of the works of the law.

LXXVI. In the laſt place, I do not imagine, that either of theſe can be proved from any paſſage of ſcripture: *either*, that thoſe can be called the true and ſpiritual ſons of *Abraham*, *who are of the works of the law: or*, that thoſe, who, in faith and a good conſcience, obſerve the precepts of the ceremonial law, can, on that very account, be ſaid to be *under the curſe*. I find Rom. 4. 16. is quoted as a proof of the former: *to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all.* But the caſe is very different: for, 1ſt, That expreſſion *to be of the law*, and that, *to be of the works of the law:* are not in all reſpects the ſame, for thoſe may ſimply be ſaid *to be of the law, to whom pertained the giving of the law*, Rom. 9. 4, that is,

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the Jewiſh nation, to whom the law of God was delivered, and who in conſequence of that giving of the law, and of the covenant founded thereon, became what they are, a people peculiar to God. But ſeeing works, in the buſineſs of juſtification, which was the diſpute among the Gallatians, are always ſet in direct oppoſition to faith, thoſe who are of the works of the law, cannot be of juſtifying faith. If you object that the law is in like manner oppoſed to faith I anſwer, the law was a twofold *relation* a *legal*, ſtrictly ſo called, as it contains the condition of juſtification, by a perſonal and proper obedience; and an *evangelical*, as, by its types and ſhadows, it leads to Chriſt. Whoever according to the former relation are of the law, are not heirs, Rom. 4. 14; but whoever were of the law, ſo as to diſcover in it the gracious promiſes of the goſpel belonged to that ſeed of Abraham, to which the promiſe was declared. And according to this different relation of the law, the Apoſtle in a different ſenſe ſays, that ſome are of the law; ſome who, becauſe they want to be of the law, are not heirs; namely thoſe, who reckon their works as a condition of righteouſneſs with God, either for purification or ſatisfaction: and ſome again who are of the law, and yet are heirs; namely thoſe who ſuffer themſelves to be led by the law, as a ſchoolmaſter to Chriſt. But works, contradiſtinguiſhed from faith, can have no other than an appoſite relation in juſtification.

LXXVII. To this purpoſe I formerly wrote with the generality of interpreters, and even Cocceius himſelf who ſo explains the words of Paul, that he divides into two claſſes all that ſeed, to which he maintains the promiſe was made ſure; one of which claſſes is ſaid to be *of the law*; the other, *of the faith of Abraham*: the one, *of the Iſraelites*, to whom pertained *the giving of the law*; the other of the Gentile believers, who, without circumciſion, but only by imitation of his faith, become the ſeed of Abraham.

But

But I afterwards met with the diſcourſes of Jame Altingius, who obſerves, that the Greek of Paul παντὶ τῷ σπέρματι, ὐ τῷ ἐκ τῦ νόμυ μόνον, ἀλλα καὶ τῷ ἐκ πίσ Αβρααμ is not neceſſarily to be tranſlated, *to all the ſee not to that only which is of the law, but to that alſo whi is of the faith of Abraham*; ſo as to apply the reſtric tive particle *only* to the ſeed; but is more properl tranſlated, *to all the ſeed, not to that which is of t law only, &c.* So that the reſtrictive particle ſhou be joined to the law, not to the ſeed. And he think this verſe is to be compared with v. 12, *the father circumciſion to them who are not of the circumciſion o ly, but alſo walk in the ſteps, &c.* That the meanin is, that thoſe are the ſeed of Abraham, to whom t promiſe can belong, not, who by circumciſion onl or any other carnal precept, in which they vain glory, may in ſome meaſure reſemble Abraham; b who reſemble him in faith. Thus both members b long to the Jews, and thoſe are excluded from pa taking in the bleſſing, who are only of the law, 14. Thoſe only being admitted who are of the fai of Abraham. But thoſe deſcendants of Abraham, wh received the covenant propoſed to them by God, a covenant of works, and circumciſion as the ſacr ment of ſuch a covenant, are of the law and inde only of the law. Theſe things are at large and wi accuracy deduced by the very learned author. B if this interpretation holds, the brethren are ſo f from finding any ſupport in this paſſage, that rath every thing is againſt them.

Nor are thoſe who obſerve the ceremonial law, on that account under the curſe.

LXXVIII. For the proof of the latter, it is alledg ed, that the time of the Old Teſtament is call the time of חמה, *wrath* and *ſeverity*, Iſa. 10. 2 Dan. 8. 19; and that Moſes, the miniſter who ga the law is called *the miniſter of death and condemna on*, 2 Cor. 3, 7, 9, and that *the law worketh wra* Rom. 4. 15, that is, impoſeth ſomething, whi proceeded from ſin and guilt, and ſo from wrat But theſe things are not to the purpoſe. For, i

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There is nothing there concerning a curſe or execration, which conſtantly in ſcripture denotes the deplorable condition of the wicked, eſpecially if any one is ſaid to be under it. 2dly. Iſaiah and Daniel ſpeak not of the time of the Old Teſtament in oppoſition to that of the new; but repreſent that period of time, in which God more ſeverely puniſhed the ſins of his people: which he likewiſe does ſometimes under the New. 3dly. Moſes is called *the miniſter of death and condemnation*, becauſe his miniſtry, for the moſt part, tended to terrify the ſinner, and convince him of his ſin and curſe. 4thly. In the ſame ſenſe *the law* is ſaid *to work wrath*; which is not to be underſtood of the ceremonial law alone, but alſo, and indeed, chiefly of the moral law, which, by it's moſt accurate precepts, diſcovers ſin, and, by the dreadful comminations of divine wrath againſt ſinners, raiſes in the ſoul a ſenſe of wrath. But theſe things are no proof that believers of the Old Teſtament were under the curſe.

CHAP. XIII.

Of the real defects of the Old Teſtament.

I. HOWEVER the Old Teſtament had really ſome peculiar defects, on account of which *it is found fault with*, Heb. 8. 7, 8; and becauſe of theſe, it was to make room for the New. When we ſay this, we do no injury to the divine wiſdom, as if it was inconſiſtent with that, to make the firſt covenant with his people, ſuch as would afterwards want correction. For as God, in the firſt creation of the world, began with things, that were more rude, and by degrees, as it were, firſt roughhewed them, then poliſhed and exactly ſquared them, till

The defects of the Teſtament argue nothing unworthy of God.

till they attained to that beauty, in which he acquieſced: ſo, in like manner in the formation of his church, he would have the beginnings to be more unpoliſhed, which, in the regular courſe of things, were to ariſe, in proceſs of time, to a more beautiful ſymmetry and proportion, till he ſhould put the laſt hand to them, at the conſummation of the world. And if it was not unworthy of God, to have made ſomething imperfect in the kingdom of grace, which ſhall be brought to abſolute perfection in the kingdom of glory: neither is it unworthy of him, to have granted ſomething more ſparingly under the Old Teſtament, which he moſt liberally vouchſafed under the New. Nay, by this very thing he diſplayed his manifold wiſdom, in that he diſtinguiſhed the diverſity of times by proper and ſuitable marks or ſigns. Paul repreſented the Jews, as reſembling children; Chriſtians, grown men. What irregularity is there in God's thus ordering matters, that he ſhould confine the former to the rudiments, as being more ſuitable to their meaſure of age, and train up the latter in a more hardy, and as it were manly diſcipline.

1. Under the Old Teſtament the cauſe of ſalvation not conſummated.

II. But let us particularly rehearſe in order the things, in which the Old Teſtament was defective. The FIRST is, that the fathers under the Old Teſtament had not the CAUSE OF SALVATION PRESENT, much leſs COMPLETED. They had the figure of Chriſt in various appearances, as preludes of his future incarnation, in the pillar of cloud and fire, in the tabernacle, the temple, in the pictures of the ceremonies, the riddles of the prophecies: but they had not the privilege of beholding him preſent among them. The prophets of thoſe times *propheſied of the grace that ſhould come unto us.* And *unto them was revealed, that not unto themſelves, but unto us they did miniſter the things, which are now reported unto us concerning the ſufferings of Chriſt, and the glory that ſhould follow,* 1 Pet. 1. 10, 11, 12.

III. And

III. And as the cauſe of ſalvation did not then appear, namely, God manifeſted in the fleſh, neither did the righteouſneſs, or that on account of which we are juſtified. Becauſe *the captain of their ſalvation* was not to be made *perfect through ſufferings*, Heb. 2. 10; that on which the expiation of our ſins conſiſts, did not then exiſt, and conſequently, *everlaſting righteouſneſs was not yet brought in*, Dan. 9. 24. For as the ransom was not yet paid, the debts were not actually cancelled, *that day* had not yet ſhined on which God viewed *the iniquity of the earth*, Zech. 3. 9. The fathers, indeed, had a true and a ſufficient remiſſion of ſins; yet had not that, for which ſins are juſtly, and in a manner worthy of God, remitted; namely, the ſatisfaction and expiation of Chriſt. Pareus ſays well, *ad Heb.* 8. 18, *the expiatory offering was not yet made, in which the remiſſion of ſins, wherewith they were pardoned, was founded.*

Nor that, for which we are juſtified.

IV. In this reſpect it is no abſurdity to ſay, that the ſins of Believers *remained*, and ſtill *exiſted*, till they were cancelled by Chriſt's ſatisfaction. For they exiſted in the accompts of the ſurety, who was to anſwer for them: nor were they blotted out, till after the payment was made. We are not to think, they ſo lay upon believers, as that they went to heaven loaded with the guilt of them; than which nothing can be more abſurd; nor are we to maintain, that they were entirely cancelled out of the book of God's accompts: for in that caſe, Chriſt's ſatisfying for them had been ſuperfluous. But they remained as debts upon the ſurety, which he was to pay. And therefore God, who had, already before hand, remitted very many ſins, exacted them of Chriſt at the time appointed, Rom. 3. 25. *to declare his righteouſneſs for the remiſſion of ſins that are paſt*, Rom. 3. 25. *Pareus* again, *l. c.* *in the mean time therefore, ſins, even remitted without expiation, remained, till they were at length expiated by the death of the mediator; which expiation being made, both their ſins and ours were at laſt* TRULY ABOLISHED

And therefore the ſins of believers remained.

ABOLISHED *in the judgment of God. Calvin* uſes ſame way of ſpeaking, *Inſtit. Lib.* 2. *c.* 7. §. 17. *which reaſon the Apoſtle writes, that the remiſſi the ſins, which* REMAINED *under the Old Teſtament, at length accompliſhed by the intervention of Chriſt's d* This then was the firſt defect of the Old Teſtam that it had not the cauſe of ſalvation completed, conſequently not a true expiation of ſins.

2d. Defect obſcurity.

V. The SECOND defect was the OBSCURITY o old œconomy. This follows from the preced What can there be at moſt but twilight before th ſing of the ſun? The Lord therefore diſpenſed light of his word to them, in ſuch a manner, that could only view it ſtill at a diſtance and obſcu Peter has elegantly repreſented this, by compa the prophetic language *unto a lamp that ſhineth dark place.* 2 Pet. 1. 19. When he calls it a la he intimates the abſence of the ſun; and whe ſpeaks of a dark place, he repreſents the conditio the ancients, which, amidſt the darkneſs, had the g mering ſmall light of a burning taper, and no m than a taper, which is uſed only in the night t not in the full day. To this purpoſe alſo is the ſa of Chriſt, Mat. 11. 13, that *the law and the pro were until John. From that time the kingdom of God preached.* What did the law and the prophets di ver to thoſe, who lived in their days? certainly not but a taſte of that wiſdom, which was afterward be clearly diſplayed, by foretelling it as ſhining diſtance. Whenever Chriſt can be pointed out a finger, the kingdom of God is diſcloſed.

The ceremonies were a vail.

VI. There was certainly in the ceremonies, an ſtitution concerning Chriſt's perſon, offices, and be fits. And therefore it was a diſtinguiſhing favo that God ſhould honour Iſrael alone, above all o people, with that kind of inſtruction, as we have merly intimated. But, as the ceremonial rites w vaſtly increaſed, and the repetition of the promiſe

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grace was in the mean time more ſparing and uncommon; the very great number of rites was like a vail, by which the naked ſimplicity of the ancient promiſe was very much clouded. And the event ſhewed, that the greateſt part of the Iſraelites cleaved to the ceremonies themſelves, ſought for juſtification and expiation of ſin in them, and did not penetrate into the ſpiritual myſteries, which were hid under the vail, with the eyes of the underſtanding and of faith. This, indeed, was their own fault; but that method of teaching was not ſo well adapted and effectual for the correcting of it. This is alſo repreſented by the type of Moſes, who *put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is now aboliſhed, as uſeleſs*, 2 Cor. 3. 13. There the Apoſtle by way of allegory propoſes the perſon of Moſes, to repreſent the œconomy of the Old Teſtament. It had, indeed, the light of the promiſes of grace, as the face of Moſes had an extraordinary glory, v. 7. But while Moſes ſpoke with the Iſraelites, he covered this glory with the vail of the ceremonies, which he had introduced; the end of which, indeed, was Chriſt and his grace; but Iſrael being intent on the contemplation of theſe, ſatisfied themſelves in them, and forgot to look to that, to which had they turned their mind, as became them, they would have been led by the ceremonies themſelves. And this is *that vail, which, in the reading of the Old Teſtament, not being taken away, ſtill remaineth on Iſrael*, v. 14.

VII. To the ſame purpoſe, was the vail of the tabernacle and temple, which kept the Iſraelites from entering and beholding the ſacred things. Theſe two vails may be thus compared together. By the vail of the temple they were reminded of ſomething, which they were not yet ſuffered to behold, becauſe ſomething ſtood in the way; namely, guilt, which was removed in the fleſh of Chriſt, Heb. 10. 19, and that the way to the heavenly ſanctuary was not yet ſet open

To which anſwers the vail of the ſanctuary.

open to them, Heb. 9. 8. By the vail over the fa of Moſes, they were put in mind, that the eyes their underſtanding were weaker, than that th could bear the naked declaration of the truth. F if it was thus at that time with Chriſt's apoſtles, Jo 16. 12, how much more with ancient Iſrael?

Jeſus himſelf often taught by parables.

VIII. It is remarkable that the Lord Jeſus himſe in the days of his fleſh, ſuited his doctrine to th more obſcure diſpenſation; and laid before the pr miſcuous multitude, the myſteries of the kingdom heaven, ſcarce in any other manner than under t vail of parables, the meaning of which was to be r ther gueſſed at, than thoroughly underſtood. A himſelf gives this reaſon for it, Mat. 13. 10, 1 when his diſciples aſked him, *why ſpeakeſt thou u them in parables?* He anſwered, *becauſe it is given u to you to know the myſteries of the kingdom of heave but to them it is not given.* And *v.* 13, *therefore ſpe I to them in parables, becauſe they ſeeing, ſee not; a hearing, they hear not, neither do they underſta* But as the time of his conſummation was drawi nearer, he more clearly, and without further circum locution, propoſed the truths of ſalvation, John 1 25; which the diſciples themſelves obſerved. *v.* 2

3d. defect rigour.

IX. The THIRD defect was the great RIGOUR an unrelenting ſeverity of that œconomy, on account o the threatenings of the law, which ſo often occu and of the promiſes of grace, which are more ſeldo and more obſcurely repeated. To this purpoſe what we have, Heb. 12. 18, that believers are not no come to the Mount that might not be touched, an that burned with fire, unto blackneſs and darkne and tempeſt, where nothing was to be heard or ſee but what was apt to ſtrike the mind with dread an terror, ſo that Moſes himſelf quaked and feared where the terrible voice ſounded in their ears, whic all of them intreated, they might not hear any more to all which he oppoſes the mild ſweetneſs of moun Zion, and of the heavenly Jeruſalem. Neither wa

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at rigour and terror without reaſon; for, it was arce poſſible, by any other means, to conquer the owardneſs of the Iſraelites, whom Moſes and the rophets ſo often reproached as a ſtiff necked genera-on, and a people, whoſe heart was like an adamant.

X. The FOURTH defect of the Old Teſtament was e BONDAGE UNDER THE ELEMENTS OF THE ORLD, of which Paul ſpeaks, Gal. 4. 3, 9. By *e elements of the world*, he underſtands the ceremo-es of the old OEconomy; which he calls στοιχεῖα, *ments*, becauſe of their rudeneſs and imperfection; y a twofold metaphor; the one borrowed from na-re the other from art. Nature hath her elements at is bodies more ſimple and rude, from whoſe va-ous combination and mixture others more perfect e generated. And the rudiments of art or the firſt ore eaſy precepts, ſuited to the capacities of chil-en are uſually called elements, Paul himſelf uſing is term in that ſenſe, Heb. 5. 12, *the firſt principles* lements) *of the oracles of God*. He adds, the ele-ents of the *world*, either becauſe they were earthly, orrowed from the world, and from thoſe things, hich even worldly men have in common with the ous and which contain not in themſelves the bleſ-gs and privileges of the inheritance: or becauſe od being willing to inſtruct the world, that is, the habitants of the world, began from theſe ſlender rinciples, having firſt ſet up a lower form or ſchool, s it were in one corner of the world only. The Iſ-elites *were in bondage* to theſe elements. For, God d alſo given theſe elements with a ſevere commina-on leſt they ſhould be either neglected, or uſed y other way than he had preſcribed: and they had nces and elders, with ſufficient authority, and ſit-ng in Moſes's ſeat, to keep and conſtrain them to e obſervance of the rites. In fine, the obſervance elf had an air of ſervility inconſiſtent with the full berty of ſons.

4. The bondage of the ceremonies.

XI.

In which bondage there was a yoke.

XI. But let us take a more particular view of what was hard and unpleaſant in this bondage. There was, in that vaſt multitude of rites, which were enjoined upon Iſrael under ſuch a ſevere threatening a grievous *burden*, and a *yoke* hard to be borne, Acts 15. 10, which the Apoſtle calls the *yoke of bondage*, Gal. 5. 1. Circumciſion, which was, as it were, the firſt undertaking of the yoke, cauſed ſuch pain that even adults were heavily afflicted with it, Gen. 34. 25. The number of the other ceremonies exceedingly fatigued the people, and involved them in difficulties. They were not allowed to light a fire on the ſabbath; nor to ſow on the ſeventh year. All their males were obliged thrice a year to go up to Jeruſalem. The paying the firſt fruits and tithes was to be ſcrupulouſly obſerved. They were put to great expence in all kinds of ſacrifices. Moreover there were ſo many waſhings, diſtinctions of meats, legal pollutions from the touch of a dead body, and of any unclean thing whatever, and pollution by ſleep. And all theſe things wherewith they were harraſſed, were but *weak and beggarly elements*, Gal. 4. 9, which could not *make the comers thereunto perfect*, Heb. 10. 1, and in the obſervation of which of themſelves, there was no holineſs, nor the image of God, nor *a reaſonable ſervice*, Rom. 12, 1. However their myſtical ſignification, and the relation they bore to the Meſſiah and his grace made believers cheerfully undertake, and joyfully bear, that yoke grievous in itſelf, and beggarly and uſeleſs ſeparated from Chriſt.

And upbraiding with childhood.

XII. 2dly. There was alſo, in that bongage, *the reproach of childhood*; for it was wholly pedagogical or adapted to children, Gal. 4. 2, which conſiſted of little, minute, precepts and ordinances, ſuch as are preſcribed to young children, *touch not, taſte not, handle not*, Col. 2. 21. On which place Theophylact ſays elegantly, *ſee alſo how he tacitly upbraids them, ſaying*, ye are ſubject to ordinances, v. 20. *You ſit as children*

dren says he, as just beginning their elements, who ire what they ought to do, to be said before and pre- bed to them.

XIII. 3dly, There was also *the middle wall of par-* And the
n, not only separating them from all other na- middle
s, and depriving them of the joy, which, in other wall of
pects, would result, from the Gentiles being taken partition.
o communion with God, but also, in some mea-
e, secluding themselves from familiar access to
d, Eph. 2. 14, 15. The apostle seems to al-
e to the double wall, or enclosure of the temple.
e Jews, who were clean, met for worship, within
outermost of these, which had a fence or breast-
k, on which small pillars were ranged at equal
nces, inscribed with Greek and Latin characters,
gnify, that no stranger was allowed, under pain
death, to pass over that breast-work, and break
o the inner enclosure. In like manner, there was,
he inner enclosure, another breast-work like the
ner, whereby the people were excluded from en-
ng into the temple, and the porch of the priests,
o were there employed in sacred services; which
d. Capellus has observed on this passage from Jo-
us. See what Const. l'empereur has ad titul.
ddoth, c. 2. §. 3, and Selden de jure Natur. lib. 3.
. With both those walls or breasts-works the
tle ingenuously compares the ceremonies, which
rated the Gentiles from the Jews (on which ac-
nt they resembled the breast-work of the first en-
ure) and the Jews themselves, in some measure,
n God, and familiar access to him. For they
nselves were commanded to stand at a distance,
le God kept himself, as it were, concealed in the
r sanctuary, and to treat with him, about the
ation of sins, only by the intervention of a priest.
d in this respect the ceremonies are compared with
latter enclosure.

XIV. 4thly, Besides this, the apostle calls the law And en-
commandments, contained in ordinances, *enmity*, mity.
because

becauſe, in a certain reſpect, they were a ſymbo
the enmity both between God and man, and betw
Iſrael and the Gentiles. For the ceremonies
their *legal conſideration*, were ſigns of that hat
wherewith God, from the righteouſneſs of his nat
purſues ſinful man: becauſe our guilt was typifie
theſe, and man behoved to be expiated and pur
by thoſe rites, before he could be allowed, with h
of pardon to have acceſs to God. They alſo be
a mutual hatred and contempt between Jews
Gentiles. The Jews being proud of the ceremo
of God's inſtitution, deſpiſed the Gentiles, who w
enſlaved to human, or even diabolical ſuperſtiti
The Heathen, on the other hand, looked upon m
of the Jewiſh ceremonies, as is plain from Tac
and others, as hateful, ridiculous, and abſurd.
hence aroſe a mutual and national hatred and enm
by no means commanded, far be it, but yet, as it w
rivetted by that law of diſcriminating rites.
this alienation of minds was at ſuch a height,
the godly themſelves judged it a crime in a Jew
come near, or approach to a ſtranger, Acts
28.

And laſtly the hand-writing.

XV. 5thly, and laſtly, There was a *hand wr*
in the religion of ceremonies ὑπεναντίον, *contrary (in p*
to thoſe who loved and obſerved them, Col. 2. 14.
which Calvin particularly has learnedly diſcour
as well in other places, as in his *Inſtitutions*, *lib*
c. 7. §. 17. In his commentary on Col. 2. 14, he
clares, that no one had given him any ſatisfactio
explaining this matter. *But I truſt*, ſays he, *I h*
reached the genuine meaning, if it be only granted m
a truth, what Auguſtine has ſomewhere very truly w
ten; nay which he deduced from the plain words of
apoſtle, that, in the Jewiſh ceremonies, there was
ther a confeſſion, than an expiation of ſins; for, what
did they by their ſacrifices, than confeſs their being
ſcious to themſelves, that they were worthy of death,
in their own ſtead ſubſtituted deſpicable animals? W

by their purifications, but to teſtify their uncleanneſs? So, upon this, they renewed the hand-writing of their guilt and impurity. Yet in that declaration there was no manner of payment. Juſtly therefore does the apoſtle call them hand-writings, contrary to thoſe who loved and obſerved them; ſince by them they openly declared their own condemnation and uncleanneſs.

XVI. But this, on no account is to be ſo underſtood, as if believers were bound, in part by the exacting of this hand-writing, to ſatisfy divine juſtice in their own perſon; for that would be contrary to the promiſe of grace, which was founded on the irrevocable ſuretiſhip of Chriſt, and accepted by the Father, whoſe inſeparable fruit is the diſcharge of the principal debtor. But by this hand-writing they acknowledged two things. 1ſt. That they were unclean, and deſerved utter deſtruction, if conſidered in themſelves, and could not eſcape deſtruction, unleſs ſatisfaction was made to divine juſtice. 2dly. That this ſatisfaction was not yet accompliſhed; nor the true expiation, in virtue of which they were to be juſtified, yet performed; thus far that hand-writing was *contrary* to them. But becauſe, as I have often obſerved, the ceremonies had, beſides a legal, alſo an evangelical conſideration, believers were, at the ſame time, confirmed, by the uſe of them, in the faith of the Meſſiah, who was to come and ſatisfy for them. And thus the hand-writing was only *in part contrary* to them, *ὑπεναντίον*. For tho' it ſhewed, that ſatisfaction was not yet made, a circumſtance which was againſt them, yet it aſſured them, that ſatisfaction was never to be demanded of them, but was certainly to be performed by the ſurety; which certainly was very much for them. Which yet was only in part contrary to Iſrael.

XVII. The FIFTH thing, in which the Old Teſtament was inferior to the new, was a ſpirit ſuited to that ſervile œconomy; which Paul, in his epiſtle to the Romans, chap. 8. 15, calls the SPIRIT OF BONDAGE. *For ye have not received the ſpirit of bondage* 5th defect, the ſpirit of bondage.

again to fear. Where the particle, AGAIN, denotes a diſtinction, by which the preſent condition of the Chriſtian church is contradiſtinguiſhed from the preceding condition of the church of Iſrael, as interpreters generally obſerve. But they do not by this explain the full force of that particle. I take it in this light. The Romans, having now become believers, were united into one body with believing Iſrael Eph. 3. 6. For in Chriſt there is a gathering together of all in one. Eph. 1. 10. *He made both one* Eph. 2. 14, and would have believers both of the Jew and of the Gentiles *be accounted one ſeed.* Gal. 3. 16. And therefore what was formerly granted to Iſrael was accounted to have been alſo granted to them. And if the Gentiles, after the liberty of a more joyful teſtament was proclaimed, ſhould put on the ancient fetters of the Iſraelites, they were ſaid to return to bondage; *how turn ye* (back) AGAIN *to the weak and beggarly elements, whereunto ye deſire,* πάλιν ἄνωθεν, RE-TURNING BACK TO THE FORMER, *to be in bondage?* As Paul chides the Gallatians, chap. 4. 9. In this ſenſe therefore it might alſo be ſaid to the Romans, You, who are now believers, living under the New Teſtament, have not received *again* the ſpirit of bondage or the ſpirit of bondage *again to fear*; ſuch as believers of the Old Teſtament had, with whom you have been incorporated, and ſuch conſequently as you had in and with them.

Which worked greater terror than chearfulneſs.

XVIII. Moreover, that ſpirit of bondage, as we now conſider it, is the good ſpirit of God, working in thoſe, that belonged to the Old Teſtament, in a manner ſuitable to that ſervile œconomy. It is plain that, under the Old Teſtament, the things, which regarded the law, and its terrors, were very often and clearly inculcated upon them, and confirmed by extraordinary prodigies, and by fearful judgments ſtriking the eyes of all; but the other things, which belong to the goſpel, and were adapted to beget filial boldneſs and alacrity, were propoſed

f God externally and to render them internally ffectual, He ſuited himſelf to that diſpenſation, nd *commonly* rather wrought terror by the law, which ily ſounded in their ears, than cheerfulneſs by the octrine of grace, which was more ſparingly and more bſcurely preached unto them.

XIX. Beſides, as it is a great degree of bondage, o fatigue oneſelf in carefully keeping the law of a rnal commandment; the Spirit, who made them ndergo with complacency and in faith this bondage, eſerves in a peculiar manner to be called the ſpirit f bondage. But its operations in believers were eſe following. 1ſt. He taught them, that it was juſt itſelf, good for them, and glorious to God, ſuita- e to the œconomy of his covenant, willingly to ſub- it to the bondage of the elements of the world, hich God commanded them. 2dly. He ſtirred em up to dive into the myſtery of that bondage, nd not to cleave to the outſide of the ceremonies. dly. He inclined the wills of believers, to be thus illingly and faithfully in bondage, and, in the mean me, to long for the liberty of a happier period.

And cauſed the pious to undergo the yoke of a carnal precept in faith.

XX. This Spirit, which wrought theſe things in em, was indeed, an eminent gift of God, ſuita- e to that age; yet a much inferior gift, than is e ſpirit of pure grace and liberty, which declares, at the yoke is broken, the hand-writing torn; and cites to a reaſonable ſervice, which alone it enjoins perform with joy and cheerfulneſs.

That ſpirit the good gift of God, yet inferior to the ſpirit of full liberty.

XXI. We would again have it remembered, that e ſpeak not theſe things, as if we thought, that the irit of God was only a ſpirit of bondage in the be- vers under the Old Teſtament, or as if he wrought thing, that may be called ſervile in its meaſure, believers of the New Teſtament, againſt which e argued with care in the laſt chapter. Neither we imagine, that all the operations of the ſpirit bondage, are to be confined to thoſe, we juſt re-

A caution.

cited; becauſe theſe alone made for our preſent purpoſe. What we mean, is, that the operations of the Spirit of God, under the Old Teſtament compared with the operations of the ſame Spirit under the New, favoured *commonly* ſomewhat more of bondage than what can be ſuitable to the full liberty of the Sons of God: in a word, were accommodated to that condition, in which the infant heir differed not much from a ſervant. We willingly conclude this point in Calvin's words; to which we heartily ſubſcribe, *Inſtit. Lib. 2. c. 11. §. 9. But the whole comes to this, that the Old Teſtament ſtruck horrour and dread into the conſciences of men; but, by the benefit of the New, they are ſet at liberty, and made to rejoice. That the former bound the conſciences to the yoke of bondage; which, by the bounty of the latter, were ſet at liberty. But, if the caſe of the holy fathers of the people of Iſrael be objected, who were evidently partakers of the ſame ſpirit of faith with us; it follows, they were partakers of the ſame liberty and joy: we anſwer, that neither was from the law. And then, we deny, they were ſo endowed with the ſpirit of liberty and ſecurity, as not to experience, in ſome meaſure, both a dread and a bondage from the law.* See what follows.

6th defect a more ſcanty meaſure of grace. As to extent,

XXII. SIXTHLY. There was alſo, under the Old Teſtament A MORE SCANTY MEASURE of the gifts of GRACE; both with reſpect to * *extent* and *degree*. The extent of theſe was very much confined, appears from theſe. 1ſt. Becauſe God communicated himſelf to the nation of Iſrael alone, who yielded themſelves to him, as *his portion, and the lot of his inheritance*, Deut. 32. 9, and, in the mean time ſuffered other nations, as if they had no concern or intercourſe with him, *to walk in their own ways*; Acts 14. 16. ſo that as they were *aliens from the commonwealth of Iſrael*

* The author's words are, "tam quoad extenſionem, quoad intenſionem." Literally, both as to extenſion and intenſion

hey were alſo *ſtrangers from the covenant of promiſe, ving no hope, and without God in the world.* Eph. 2. 2. *Darkneſs covered the earth, and groſs darkneſs the ople*; while Jehovah did ariſe and ſhine upon Iſrael lone. Iſa. 60. 2. 2dly. In that one nation of Iſrael, ery few were partakers of ſaving grace; 1 Cor. 10. *with many of them God was not well pleaſed:* and herefore Moſes ſaid to the whole people, with a reerence to the generality of them, Deut. 29. 4, Jehoah *had not given you a heart to perceive, and eyes to e, and ears to hear:* for they, who were favoured ith that grace, compared with the reſt, were inconderable.

XXIII. If we conſider the *degree*, the meaſure of the and degrees.
race was *commonly* ſmall. 1ſt. With reſpect to the nowledge of ſpiritual myſteries. For, it was proer, ſince the ſun of righteouſneſs was not yet riſen, at there ſhould be neither that clearneſs of revelaon, nor that quickneſs of underſtanding. And therefore Paul expreſſes this ſlenderneſs of conception by the rm *childhood*. Inſtances of groſs ſtupidity are all along bvious in the very diſciples of our Lord: Iſ. 42. 19. *Who is blind, but my ſervant? Or deaf, as my meſſenger that ſent? Who is ſo blind as he that is perfect, and blind as ehovah's ſervant?* 2dly. With reſpect to the abunance of ſpiritual conſolation. This is a neceſſary conſequence from what we have ſaid before, concerng the condition and manner of that œconomy, and e operations of the Spirit, who ſuited himſelf to at diſpenſation. 3dly. With reſpect to holineſs: nd this alſo depends on the preceding two. For, here there is a ſmaller degree of ſpiritual light a leſs undance of the love of God ſhed abroad in the art, a leſs meaſure of familiarity and friendſhip ith God, it is reaſonable to believe, that there was ſo a ſmaller degree of holineſs.

XXIV. However, we by no means ſpeak thus, as if But on a
e would repreſent the ordinary believers of the New compariſon duly
eſtament, either as preferable, or even as on a le- made.
vel,

vel, with thoſe ancient heroes. For, how few in th Chriſtian church are found comparable to Abraha in excellence of faith? In light of knowledge to th prophets, who, even at this day, enlighten the who univerſe? In abundance of conſolations, and em nence of holineſs, to David, who was both a ma according to God's heart, and ſo often chanted for thoſe moſt delightful odes, with a ſoul exulting God? For, the queſtion here is not, What meaſu of grace the Lord beſtowed on a few; but, Wh ordinary diſpenſation he obſerved towards the who body of the people? It is proper to compare churc to church, prophets to apoſtles, antient heroes martyrs of the New Teſtament, and ordinary belie ers to their like.

The leaſt in the kingdom of heaven Mat. 11. 11, does not ſignify a ſaint in heaven;

XXV. It will not be from the purpoſe, to explai on this occaſion, that ſaying of our Lord, Ma 11. 11. *Verily, I ſay unto you, among them that born of women, there hath not riſen a greater than Jo the Baptiſt: notwithſtanding he that is leaſt in the kin dom of heaven, is greater than he.* Little regard to be had to thoſe, who, with ſome of the ancients u derſtand, by the kingdom of heaven, the ſtate of t church, triumphant; and tell us, that this is t meaning of Chriſt's words: the leaſt of the bleſſ in Heaven is greater, that is, more happy, perfec excellent, and glorious, than John, who was ſtill a ſtate of mortality, and a traveller. For, who c be ignorant, that the ſtate of the heavenly country far more excellent than that of travellers on the earth This being ſo evident in itſelf, there was no occaſi for our Lord to ſpeak it with ſuch ſolemnity, as he aſſerted ſomething extraordinary.

But rather, the leaſt of the apoſtles, or miniſters of the New Teſtament.

XXVI. They come nearer to our Lord's meanin who, by the leaſt in the kingdom of Heaven, thin is intended the leaſt miniſter in the Chriſtian churc who is entruſted to preach the Goſpel in its perfe ſtate. He is compared to John, not in reſpect knowledge, holineſs, and gifts of the like nature

but in reſpect of his miniſtry, as John himſelf was compared to his predeceſſors the prophets. For, John was greater than all of them, becauſe he was the immediate harbinger, and brideman of the Meſſiah; and pointed him out with the finger, as preſent, or come. Again, any preacher of the Goſpel is greater than John, in that reſpect, who declares Chriſt not only born, but alſo dead and riſen, and aſcended to heaven, and as ſitting at the right hand of God, and as having happily erected the kingdom of liberty. The compariſon therefore is not ſo much of perſons in their abſolute qualities as of their miniſtry. The miniſtry of Moſes, and the other prophets, may not improperly be compared to the night, diſtinguiſhed by many prophecies concerning Chriſt, as to many interlucent conſtellations. The miniſtry of John to the dawn; when, the ſun not being yet riſen, yet drawing towards the horizon, the heavens brighten with ſome light: but the goſpel to the day, when the ſun, being riſen, fills all things with the brighteſt and pureſt light.

XXVII. It may, however, ſeem ſtrange, that the Lord Jeſus, who, in the whole of his diſcourſe, ſpeaks ſo many excellent things concerning John, ſhould preſently, when one could have leaſt expected it, repreſent him as leſs than the leaſt of his diſciples. And, therefore, ſome of the ancients think, there is a compariſon rather made between John and Chriſt, who calls himſelf the leaſt in the kingdom of heaven; either becauſe he was really ſo, in the opinion of men; or rather, becauſe he was younger than he and poſterior to him in the miniſtry. In which ſenſe, James the ſon of Alpheus, was called *the Leſs*; Mark 15. 40: that is, the younger in reſpect of James, the ſon of Zebedee, who is called the elder. What Chriſt then intended was, that, tho' John was truly far greater than all the other prophets, yet he was not that great prophet, not the Meſſiah, which

or Chriſt himſelf.

which ſome, but falſely, mentioned; Luke 3. 15, but that himſelf, though inferior to John in age, and poſterior to him in preaching the kingdom of heaven, yet very far excelled him in dignity. And thus this ſaying of Chriſt would very well agree with the teſtimony of John concerning himſelf and Chriſt; John 1. 15. *He that cometh after me, is preferred before me; for he was before me.* To this ſame purpoſe almoſt, *Epiphanius adverſus gnoſticos, Chryſoſtom, Theophylact, Euthymius, Clarius, Zegerus, Salmero, Janſenius*, and others from whoſe opinion, I own, I am not † averſe.

7th defect, the thirſting after a better condition.

XXVIII. SEVENTHLY, All theſe things, joined together, excited an ardent deſire in the ancient church, and a kind of *hunger* and *thirſt* after a better condition, which God had promiſed with the coming of the Meſſiah. For, as moſt of all the things hitherto beſtowed upon them, were evidences of their imperfection, and, in the mean time, better things were pointed out to them at a diſtance, they could not, without throwing contempt on the grace of God, but deſire theſe things. Whatever the mercy of God had thus far beſtowed on them, eſpecially when more precious promiſes were added, tended rather to raiſe than quench their thirſt. Even Abraham to whom God ſo familiarly revealed himſelf, *rejoiced to ſee Chriſt's day:* John 8. 56. The whole church cried out, *Oh that thou wouldſt rent the heavens, that thou wouldſt come down!* Iſa. 64. 1. *O that thou wert as my brother, that ſucked the breaſts of my mother!* Canticl. 8. 1. That is, O that thou waſt made partaker of fleſh and blood, that thou wouldſt ſhew thyſelf familiarly in the midſt of our congregation, in the communion of the ſame worſhip! We

† The generality of our Engliſh commentators incline to the ſenſe given in the laſt ſection.

cannot

annot have a better interpreter of this their deſire han our Lord himſelf, Mat. 13. 17. *Verily I ſay unto you, many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them.* The ancient fathers certainly enjoyed the grace f God, with a quiet and joyful heart, knowing, that was ſufficient for their ſalvation; they glorified od, and gave him thanks on that account: yet, as better condition was made known as at a diſtance, ey reached out alſo in deſire after it. *Theſe all died faith*, and therefore calmly and happily; yet, *not ving received the promiſes, but ſeen them afar off, and re perſuaded of them, and embraced them.* Heb. 11. 3.

XXXIX. I dare not, for this purpoſe, wreſt Deut. 29. 19, לטען ספות הרוה את הצמאה, *to add the drunken, the watered, to the thirſty:* as if a two-fold ſtate of e church was imitated here; that of *thirſt*, under e Old; and of *watering*, under the New Teſtament: and *to add the watered to the thirſty*, was to reace the church, when ſatisfied with the exhibition the promiſe, to the order or rank of the thirſting urch; to load the believers of the New Teſtament ith the ancient ceremonies: and, from another gnification of the word ספות, *to deſtroy the ſatiated ith the thirſty*; to endeavour the deſtruction of oſe in covenant with God, firſt, while they expect e ſalvation of God; and then, when they have reived the goſpel of ſalvation. To theſe interpretaons, we have a third to this purpoſe, that *the full ill deſtroy the thirſty*; that is, that thoſe, who falſely ink themſelves full, ſhall, at the time expected, preſs thoſe that are thirſty; and, afterwards, harſs thoſe that are filled. And theſe things are ſo ined, as, taken together, to complete the full eaning of the words. See Ult. Moſis, §. 121—138; d Lexicon ad vocem רוה. But I think, that as eſe things are altogether new; ſo they are remote from

A new explication of that expreſſion of Moſes, "to add drunkenneſs to thirſt."

from the meaning of Moſes, for the following rea-
ſons.

Diſproved. XXX. 1ſt, Becauſe in theſe words, Moſes deſcrib
the language of an idolater, whoſe heart is turne
away from the Lord God, to go after the worſhip
the Gods of the Gentiles, and who, having renounc
all fear of God, ſlights the ſolemn engagements of t
covenant, and, notwithſtanding this, promiſes pea
to himſelf, v. 16. 28.; ſuch as were thoſe of who
Jer. 44. 17. But ſurely ſuch an idolater as this c
give himſelf no trouble to force New Teſtament b
lievers, who are free, to ſubmit to the yoke of t
Moſaic bondage, which he himſelf has ſhaken o
and has in abhorrence. 2dly. The perſon, who
Moſes here repreſents, is one of abandoned impie
which he himſelf does not ſo much as conceal, a
an avowed deſpiſer of God and religion: but the
whom the celebrated interpreter imagines to be h
pointed out, put on a great appearance of ſancti
and, in all their actions, made religion a pretenc
as is well known from the goſpel-hiſtory. 3dly.
the thirſty ſignifies the church of the Old Teſtame
and *the watered*, the church of the New; *to add*
watered to the thirſty, can only ſignify, *to add the n*
Teſtament church, to that of the Old, and join both
gether: which the ſcripture declares was done
Chriſt, Eph. 2. 13, and Eph. 3. 6. But it is one thi
to add the ſatiated to the thirſty; another, *to reduce*
ſatiated to the condition of the thirſty. The obſtin
zealots for the ceremonies are no where ſaid to h
joined to themſelves the free Chriſtians; but rat
to have ſeparated them from themſelves, and exp
led them the ſynagogues, Iſa. 65. 5, and Iſa. 66.
4thly. As there can be only one literal ſenſe, it
aſſerted, contrary to all rules of right interpretati
that the word, ספות can, in the very ſame propoſit
be taken for, partly, *to deſtroy*, or *conſume*; part
to join, and *unite*; and the participle את, partly,
עם, *with*; partly, for the ſign of the Accuſati

It is one thing, under the general ſignification of one word, to compriſe more things pertaining to the ſame ſignification, which often takes place in explaining ſcripture: another, to aſcribe to the ſame word, at the ſame time, different, or oppoſite ſignifications; which is contrary to all reaſon. If כפות ſignifies here *to join*, it cannot ſignify, *to deſtroy*. If ב ſignifies *with*, it cannot be the ſign of the accuſative. 5thly, What is more abſurd, than, after having eſtabliſhed at large, that the *full* ſignifies the church of the New Teſtament, to underſtand by the *thirſty*, that which is *oppreſſed with the ceremonies*; and immediately to undo all this, and turn the words to his meaning, *that the full ſhall deſtroy the thirſty*; that is, the Jews, who are zealous for the diſcarded ceremonies, who ſeem to themſelves to be full, ſhall perſecute thoſe that pant after Chriſt. What is it to put white for black, if this is not? Can any thing more abſurd be deviſed, than that one word ſhould ſignify, at the ſame time, the Chriſtian church, which ſuffers perſecution, and the congregation of the malignant Jews, who perſecute her? And yet learned men fondly pleaſe themſelves with ſuch inventions.

XXXI. What then, you will ſay, is the genuine meaning of the words of Moſes? I really think, it is plain and obvious. When any perſon commits, with pleaſure, the crime he has conceived in his mind, he is ſaid, proverbially, *to drink iniquity as water*, Job 15, 16. When a perſon ruminates on impious projects in his mind, he is as one that thirſteth after evil. But when he executes his premeditated deſigns, he ſurfeits himſelf with diabolical delights, and becomes, as it were, ſatiated, or drunk. Finely ſays the celebrated Cocceius, on Zech. 9. §. 14. *Outrageous, ſavage men, are ſaid to thirſt after blood, and, while they ſhed it with pleaſure, are ſaid, to drink it*, Rev. 16. 6. What any one is delighted with, is ſaid to be his meat, and he is ſaid to drink it as water, John 4. 34. Job 15, 16. and Job 34. The genuine meaning.

34. 7. To add, therefore, the drunken, or the sa-
tiated, to the thirſty, is, not only to burn with a
eager deſire to commit wickedneſs, but alſo to ac
compliſh it by abominable actions, and to follow
after it, till his mind, which is bent upon evil, i
fully ſatisfied. This the deſpiſers of the Deity do
who, ſecure in their crimes, call the proud happy
and give way in all things to their unbridled luſts
And theſe are they whom Moſes here deſcribes
Should theſe things give leſs ſatisfaction, I recom
mend, above others, the diſcourſes of the ver
learned LUD. DE DIEU, who is large on this pa
ſage.

Zech. 9. 11. explained.

XXXII. They alſo ſeem to be as far from th
meaning of Zechariah, who think, that he compare
the condition of the fathers of the Old Teſtamen
to the pit wherein is no water, Zech. 9. 11. For, 1ſt
Thoſe very fathers ſung, Pſ. 23. 2. *he maketh m
to lie down in green paſtures, he leadeth me beſide the ſti
waters*. Which is quite different from the pi
wherein is no water. 2dly, We admit, as a mo
certain rule of interpretation, which the brethre
uſually inſiſt upon, that the words, unleſs any thin
ſhould hinder, are to be taken in their full impor
But the emphaſis is far greater, if, by the pit with
out water, we underſtand the condition of an unre
generate ſinner; who, while in himſelf, he is with
out Chriſt, is wholly deſtitute of all thoſe things
which can yield him conſolation, and quench h
thirſt after happineſs. And there is no reaſon, wh
we may not thus explain it. For, the prophe
ſpeaks concerning what is impetrated by the bloo
of Chriſt, which is the blood of the covenant, o
New Teſtament, and ſhed, not only to remove th
yoke of ceremonies, but eſpecially to aboliſh th
bondage of ſin. Why ſhall we confine what
ſpoken, to that which is the leſs, ſince the word
may not only bear, but alſo perſuade, nay almo
conſtrain us, to interpret them of what is greater

3dly

3dly, The prophet here comforts the mourners in Zion, and promiſes them deliverance from that evil, with which they were moſt of all oppreſſed, and for which they expected a remedy from the Meſſiah, who was to come. But that evil was not the bondage of ceremonies, which yielded little or no comfort; but rather the abyſs of ſpiritual miſery, into which ſin had plunged them. The yoke of which, under the Devil, who exacts it of them, is infinitely more grievous, than that yoke of ceremonies, that God laid upon them. 4thly, Though the ceremonies, conſidered in themſelves, and ſeparate from Chriſt, could not yield ſo much as a drop of comfort: yet the fathers were not, on that account, in a pit, wherein is no water. For what they could not draw from the ceremonies, they drank out of the ſtreams of divine grace, flowing from Chriſt, an everlaſting fountain, to whom they looked by their faith. We therefore dare not ſay, the ancient condition of the fathers was a pit, wherein is no water: though, with ſcripture, we maintain, that they had a thirſt after better things; nevertheleſs they were not deſtitute of the waters of ſaving grace, for their neceſſary conſolation.

CHAP. XIV.

Of the Abrogation of the Old Teſtament.

The ſum of what is to be ſaid.

IT now remains, we ſpeak of the ABROGATION of the Old Teſtament, or of thoſe things, which were formerly ſuperadded to the covenant of grace, as ſhadows, types, and ſymbols of the *Meſſiah* to come. For the more exact proſecution of this ſubject, we ſhall proceed in the following order. Shew that the ancient ceremonies were of ſuch a nature, that, in a way conſiſtent with the honour of God,

God, *they might be abrogated.* II. Prove, that they were really and actually *to be abrogated.* III. Make it appear, that they *ought*, one time or other, *to be abrogated*; and that it was not possible the case should be otherwise. IV. Explain the *progress* itself and the *various degrees* of their abrogation.

The moral laws founded on the natural holiness of the Deity; the ceremonial, in his free will.

II. To begin with the FIRST. The foundation of the moral laws, whose perpetuity and unchangeableness is an unquestionable truth, is of a quite different nature, from that of the ceremonial institution, as appears from the following considerations. 1st, Because the former are founded on the natural and immutable holiness of God, which cannot but be the exemplar to rational creatures; and therefore cannot be abolished, without abolishing the image of God: but the latter are founded on the free and arbitrary will of the law-giver. And therefore one good, because commanded; and consequently, according to the different nature of times, may be either prescribed, or otherwise prescribed, or not at all prescribed. This distinction was not unknown to the Jewish doctors; and hence was framed that of *Maimonides, in præfat. Abbot. c.* 6. *fol.* 23. *col.* 3. into *intellectual precepts*, whose equity was self-evident to the human understanding; and into those *apprehended by the hearing of the law*, whose entire ground is resolved into the faculty of hearing, which receives them from the mouth of God. Concerning the former, the wise men have said, that *if they were not written it was just they should:* concerning the latter, *Maimonides* affirms that *if the law had not been declared, those things, which are contrary to them would not have, on any account, been evil.*

The moral laws greatly preferred to the ceremonial.

III. 2dly, Because God himself frequently, on many accounts, prefers the moral to the ceremonial precepts; and as the same *Maimonides*, *More Nev.* p. 3. c. 32. has wisely observed, God very often by the prophets, rebukes men for their too great fondness and excessive diligence in bringing offerings

culcating upon them, that they are not intended rincipally, and for themſelves, and that himſelf has o need of them. Thus Samuel ſpeaks, 1 Sam. 15. 2. *Has the Lord as great delight in burnt offerings and rifices, as in obeying the voice of the Lord?* In like anner, Iſ. 1. 11. *To what purpoſes is the multitude of ur ſacrifices unto me? ſaith the Lord.* And, Jer. 22, *for I ſpake not unto your fathers, nor commanded em in the day, that I brought them out of the land of gypt, concerning burnt offerings or ſacrifices: but this ing commanded I them, ſaying, obey my voice, and I ll be your God, and ye ſhall be my people.* On this ce Maimonides obſerves. It ſeems ſtrange, how remiah ſhould introduce God ſpeaking in this man- r, ſince the greateſt part of the precepts is taken about ſacrifices and burnt offerings: but he ſwers, the ſcope of theſe words is thus. The firſt ention certainly is, that ye cleave to me, and not ve another, that I may be your God, and you people. But this precept concerning offerings my houſe, is given you to the end, you might rn it hence for your advantage. The parallel ces are many, Pſ. 50. 9——11. Jer. 6. 2. Hoſ. 6. Am. 5. 22. If God, therefore, when theſe pre- ts were ſtill in full force, rebukes men for their great attachment to them, we ſpeak nothing un- rthy of God, when we affirm, that, for very ghty reaſons, it was poſſible, he ſhould entirely rogate them.

IV. 3dly, We add, that the church, without any judice to religion, was, for many ages, deſtitute the greateſt part of the ceremonies; as the Jews mſelves reckon two thouſand years before the ing of the law. Why then could ſhe not, with- detriment to religion, afterwards want the ſame monies; in the practice of which, there was no inſic holineſs, nor any part of the image of God? is at leaſt is evident, that they are not of the eſ- of religion, and that it was entirely in God's power

The church a long time without many ce- remonies.

power to have made them either fewer or more
number, with even a ſtricter obligation; or aga
entirely to aboliſh them.

Things, at one time wiſely appointed, may at another be wiſely abrogated.

V. Nor ought this to ſtand in the way as any p
judice; that it was indeed convenient, that G
ſhould ſometimes inſtitute new ceremonies, to ren
religion more neat, graceful, and pompous; but n
ſo proper to abrogate what he had once inſtitute
becauſe both the inſtitution of rites, which are aft
wards wiſely abrogated, and the abrogation of rit
which were wiſely inſtituted, equally argue ſo
defect of wiſdom. But we are to have quite differe
conceptions of thoſe things. God, indeed, in t
matter, has diſplayed his manifold, and even
unchangeable wiſdom, which is ever moſt co
ſiſtent with itſelf, in ſuiting himſelf to every age
his church: a more plain and eaſy kind of worſ
became her firſt and moſt tender infancy: but
ſtricter and pedagogical diſcipline was better ſui
to her more advanced childhood, but yet a chi
hood very unruly and headſtrong. An adult a
manly age required an ingenious and decent liber
Our heavenly Father therefore does nothing inco
ſiſtent with his wiſdom, when he removes the pe
gogue, whom yet he had wiſely given his ſon dur
his nonage; and treats him, when he is now gro
up, in a more free and generous manner.

Eſpecially if the reaſon ceaſes, for which ſuch inſtitutions were made.

VI. Moreover, as the ceremonies were not in
tuted for themſelves, but for ſomething elſe, as
have juſt heard Maimondes confeſſing, the ſame w
dom, wherewith they were inſtituted, requires, th
when the reaſon of the inſtitution ceaſes, they ſho
ceaſe alſo. But when the Meſſiah is once manifeſt
we ſhall in its proper place make it appear, by inv
cible arguments, that thoſe reaſons ceaſed, for wh
the ceremonies were inſtituted. I am only now ſhe
ing, that the ceremonies *may* be abrogated with
any, even the leaſt blemiſh on the wiſdom and
changeableneſs of God.

VII.

VII. But let us now proceed to the SECOND head; namely, that God really INTENDED they ſhould ceaſe in their appointed time. This is evident from the following arguments: *Firſt*, the very inſtitution of the ceremonies leads us to this: for, ſince they were given to one people, with a limitation to their particular ſtate, country, city, and temple, the legiſlator never intended, that they ſhould be binding on *all*, whom he favours with ſaving communion with himſelf, *and at all times and in all places.* But this was really the caſe. And the Jews have always boaſted in this, that the body of the Moſaic law was only given to their nation, *even the inheritance of the congregation of Jacob*, Deut. 33. 4. And God confined it *to their generations*, Gen. 17. 7. Lev. 7. 36. and Lev. 24. 3. But as theſe generations are now confounded, and the Levites, by no certain marks, can be diſtinguiſhed from the other tribes, or the deſcendants of Aaron from the other Levites; it follows, that the law ceaſes, which was confined to the diſtinction of generations, which almoſt all depended on the tribe of Levi, and the family of the prieſts. God alſo appointed a certain country for the obſervation of the ceremonies, Deut. 4. 14. Deut. 6. 1. and Deut. 11. 31, 32: a certain city and houſe, Deut. 12. 5, 13, 14, 16. Since therefore the prophets all along foretold, that the church ſhould afterwards be enlarged, by having many nations added to it; who as they belong not to the generations of Iſrael, ſo neither could they inhabit the ſame country with them, nor meet in the ſame city, much leſs houſe; it is evident, that the lawgiver never intended, that his people ſhould, at that time, be bound to the practice of the ceremonies. For as we ſhall more fully prove in the ſequel, the condition of the Iſraelites could not then be different from the other nations, ſince all were to be united in one body with Iſrael.

Ceremonies are given to one nation with a limitation to a certain time and place.

And have reaſons generally peculiar to thoſe times and that people.

VIII. This argument will have further ſtrength when we ſhall have obſerved, that the reaſons of moſt of the ceremonies were altogether peculiar, and taken from the ſpecial conſideration of thoſe times and of the countries bordering on that, of the deſcendants of Abraham, from whoſe errors and worſhip God would have his own people to keep at the greateſt diſtance. Abraham, the patriarch of the nation of Iſrael, came forth from among the Zabians. God therefore generally ſo framed his ceremonies, as to be directly oppoſite to the rites of the Zabians. Maimonides has frequently inſiſted upon this, and acknowledges, that he came to know the reaſon of many laws, from the alone knowledge of the faith, rites and worſhip of the Zabians. For inſtance, theſe idolaters offered only leavened bread; made choice of ſweet things for their offerings, which they uſed to anoint with honey, but made no uſe of ſalt. God therefore prohibited to offer either leavened bread or honey, but expreſsly commanded, that ſalt ſhould be uſed in all ſacrifices, Lev. 2. 13. Again, when the worſhippers of the ſun were to pray, they turned themſelves to the Eaſt: and hence the Holy of Holies was placed in the Weſt. Again, the Zabians did eat blood, tho' they looked upon it as a most impure thing; for they imagined it was the food of devils, and by eating it, one might attain to ſome familiarity with them; God therefore, under a ſevere threatening, prohibited the eating of blood, Lev. 17. 10. Nor did God preſcribe rites, contrary to the Zabians alone, but alſo to the other neighbouring nations. The Egyptians worſhipped the ſign of the ram, and therefore were forbid to kill ſheep. But in the ſacrifices of the Iſraelites no beaſts were more acceptable, and more frequent than ſheep. Plutarch aſſures us, that rabbits and hares, on account of their ſwiftneſs and the perfection of their natural ſenſes were ſacred to the Egyptians. But God would have his people to account all theſe unclean and prophane

The worſhippers of Baal-peor adored their idol by uncovering their nakedneſs: and hence the prieſts of God are commanded to make to themſelves breeches to cover their nakedneſs, Exod. 28. 42, with many other things to the ſame purpoſe, which Maimonides has collected in More. p. 3. c. 45, 46: And after his example Hottinger in Hiſt. Oriental. Lib. 1. c. 8. and Selden de Jure nat. &c. Lib. 2. c. 7. And we now quote them, to make it appear, that theſe and the like commandments were given to one nation only, for reaſons peculiar to them, and appropriated to thoſe times, without affecting other nations in ſuch manner, or having now that weight as formerly, the vanity of the ancient ſuperſtitions being now long ſince aboliſhed.

IX. *Secondly*, we argue from the prophecies, by which the abrogation of the ceremonies is very clearly foretold: but theſe are either more general, or more ſpecial. In general, Moſes himſelf has propheſied concerning this thing, Deut. 18. 15, 18. Where God and Moſes, in God's name, promiſe to Iſrael a prophet from among their brethren, like unto Moſes himſelf: to whoſe mouth, God ſays, he would put his words, and threatens to take vengeance on the perſon, who ſhould not hearken to the words of that prophet. Deut. 18. 15, 18. explained.

X. For underſtanding that place, and the force of our argument taken from it, we muſt obſerve the following things. 1ſt. Moſes forbids Iſrael to have any communion with ſoothſayers and diviners, holding forth himſelf and recommending the law given by his miniſtry, which contained every thing neceſſary to be known for that time. And leſt they ſhould pretend, that, upon his removal, ſomething more would be wanted them in this matter, he intimates, that his law would be ſufficient till God ſhould raiſe up another prophet, like unto himſelf, to whoſe words they were afterwards to give diligent attention. 2dly. That prophet was to be *like unto Moſes*; but it is without God promiſes a prophet.

Like or equal to Moſes.

out all diſpute, that there was never any in Iſrael equa to him, except this, of whom we are now ſpeakin Deut. 34. 10. Moreover that likeneſs and equalit were not to conſiſt in ſome minute circumſtances, ſuch qualities, as the following prophets had in com mon with Moſes; but principally in the authorit and exerciſe of the prophetical office. As Moſes the authority of God had poliſhed the more groſs wo ſhip of the ancients, and reduced it to a more perfe form; ſo himſelf was to change that carnal worſhi of Moſes into another more ſpiritual. 3dly. God pr

In whoſe mouth the words of God.

miſes, that he would put *his words* into the mouth that prophet, not only in that ſenſe, in which all t true prophets ſpoke the words of God, as his faithf miniſters; but thoſe words, which God had reſerv to be ſpoken by himſelf in the laſt days, and whi none but God can ſpeak, ſee John 3. 35. Hence follows, that prophet was not to be a bare interpret of the law of Moſes, but the true Lord of the la and to ſpeak thoſe words of God, which were not h therto ſpoken in that manner. 4thly. That proph

This is the Meſſiah.

can be none but the Meſſiah, whoſe prophecy, a cording to Abarbanel in Prophet. fol. 27. col. 1, w in the higheſt pitch of prophetic degrees; and wh according to the ſaying of the Rabbins, which he ſu joins, *is more exalted than Abraham, higher than M ſes, and more ſublime than the miniſtering angels.* Co

Who was to bring in a new form of doctrine.

pare Acts 3. 22. 5thly. The ſcripture all alon inſiſts upon it, ſee Iſa. 42. 4, and the Hebrew do tors do not deny it, that the Meſſiah was to bring a new form of doctrine. See Iſa. 42. 4, Jonath thus paraphraſes on Iſa. 12. 3, and *you ſhall recei a* NEW DOCTRINE *with joy from the choſen from amo the Juſt.* Kimchi gives a remarkable reaſon, wh the paraphraſt called this doctrine NEW: *becauſe re ly that doctrine will be new; and then they ſhall lea*

And to be heard in all things.

the knowledge of the lord in ſuch a manner, as none e learned before that time. 6thly. God commands the to hearken to that prophet, and to ſubdue and ca

tiva

ivate every thought, which exalts itſelf againſt him. ual Hatturim has obſerved, that v. 15. contains ten ords, to ſet forth, that *he is to be obeyed equally with e decalogue.* Tho' this obſervation be a ſpecimen of ewiſh fancy, yet the thing is certain: for, the words f that prophet are as much the words of God as the ecalogue. 7thly. God threatens to take vengeance n every one who ſhould diſobey him. The ſtubborn d rebellious Jews have experienced this; for they ſtinately contended for the diſcarded ceremonies of oſes againſt Jeſus and his diſciples. All this tended recommend to Iſrael another prophet, who was to ſtitute a new form of worſhip, juſt as Moſes had one before.

Otherwiſe the vengeance of God was incurred.

XI. Let us now take a view of the principal exceptions of the Jews. 1ſt. This promiſe contains God's gracious anſwer to the prayers of the Iſraelites at Horeb, when they entreated, that God would ſpeak to them by a mediator, leſt perhaps the glory of his majeſty ſhould overwhelm them. But it is certain, that at Horeb they did not aſk for a prophet, to ſubſtitute another law, when that of Moſes was abrogated, Thus Lipmannus Sepher Nitzachon, No. 137. 2dly, By the prophet is here underſtood the whole order of prophets in every age, and who may be ſaid to be like unto Moſes in point of authority and faithfulneſs, as they declared the words of the living God, as Moſes had done: and the Iſraelites had ſuch a number of them, that they had no occaſion, in doubtful caſes, to conſult ſoothſayers or diviners. *The ſame author.* 3dly. If any one is pointed out in particular, he was either Joſhua, of whom it is ſaid, Deut. 34. 9, *and the children of Iſreal hearkened unto him*, as ſeems to be the opinion of Aben Ezra and Bechai; or Jeremiah, becauſe the words, גביא אקים להם, *I will raiſe up a prophet to them*, are by the Gematria, equal in number to theſe ירמיהו *this is Jeremiah*, according to Baal Hatturim. And Aberbanel de præfat. ad Perenniam, leſt he ſhould be thought he had nothing to ſay, runs the parallel be-

Exceptions

tween

tween Moſes and Jeremiah, in fourteen particular
4thly. Our Jeſus cannot be here intended, becau
neither according to us, nor according to the Jews, w
he like unto Moſes. Not according to us, becauſe
believe him to be God: but Moſes was a mere ma
not according to the Jews, who firmly maintain, th
there never afterwards was a prophet equal to Moſ
But it is abſurd, a leſs ſhould abrogate the ordinanc
of a greater, Lipmannus. 5thly. The ſame auth
likewiſe ſays, that our explication contradicts t
words of Chriſt, who proteſted, that he came not
deſtroy the law, Mat. 5. 17.

God anſwers ſomewhat more than the Iſraelites aſked.

XII. To the *firſt* of theſe we anſwer, 1ſt. Go
indeed, by this prophecy, anſwers the petition
the Iſraelites; for tho' they did not directly pray f
the abrogation of the Moſaic manner of worſhip; y
that was no reaſon, why God might not promiſe
prophet, who was to do and teach, what they had n
once thought of in their petition. For God frequen
ly hears the prayers of his people, ſo as to gra
them more than they had either aſked or thought
The Iſraelites had prayed, that for the future G
would ſpeak to them by a mediator: he promi
that he would not only do this, but alſo, † by givi
the character inſtead of the proper name, he promi
them a certain prophet equal to Moſes, who would p
form as great, nay greater things for the true Iſra
We are to conſider well, what was tranſacted, when t
Iſraelites preſented this their petition to God: th
certainly expected, after hearing the decalogue, th
God would publiſh more laws, and ſtatutes, whi
they were as yet ignorant of, and in a word, give the
a model of a new and complete formulary of religi
Deut. 5. 33. They prayed, that theſe might be d
clared to them, not as the decalogue was, by

† This I apprehend, is the ſenſe of the author, whoſe wo
are, ἀντονομαστικῶς pollicetur.

awful and immediate manifeſtation of the divine majeſty, but by the intervening miniſtry of Moſes. God complies with their requeſt, v. 37: but does not ſtop there: for he promiſes to deal with them in a like manner, when a like caſe ſhould fall out. As in forming the old œconomy he made uſe of the miniſtry of Moſes; ſo at the time, when the new ſhould ſucceed the old, and be much more glorious than the former, he promiſes to make uſe of an interpreter, who ſhould vail the awful majeſty of the deity, and deal with them in a way of grace and mercy. As God therefore conſtituted Moſes a mediator, when he was reſolved, in the place of the ancient plain way of religion, to inſtitute a more burdenſome kind of worſhip; ſo when he promiſes another prophet, equal to Moſes, he intimates that by him he would do ſomething, like what he had done by Moſes, in reforming the Moſaic œconomy: which remarkable goodneſs of God Moſes here inculcates.

XIII. To the *ſecond* I anſwer. That indeed for ordinary, Iſrael was not without prophets, whom they might more piouſly and ſafely conſult, than either ſoothſayers or diviners, or the like impoſtors: nevertheleſs this was not abſolutely perpetual, 1 Sam. 3. 1. 2 Chron. 15. 3. But there is nothing ſaid here of a mutual ſucceſſion of prophets; but concerning ſome prophet eminently ſo called, and diſtinguiſhed by his character; ſince it is allowed, that, in the whole ſeries of prophets, none came up to Moſes. But it is unpleaſant minutely to purſue feigned reſemblances of a perſon, who puts not a due value on the greatneſs of God's promiſe; or, which is ſtill worſe, knowingly depreciates it. But I would have the mutual coherence of the context well obſerved, which repreſents the matter thus. Moſes diſſuades the people from giving ear to aſtrologers and diviners by this argument, becauſe God was to raiſe up a prophet equal to himſelf, to whom they were to hearken in all things. But you will ſay, that was not

Prophet denotes not here a ſucceſſion of prophets.

not to be till after many ages. What then? They had a written law which was abundantly sufficient for them, till the time of that prophet. This, upon any doubt arising, was to be consulted, Isa. 8. 19, 20. For ordinarily they were to have prophets to interpret that law, who were familiar with God. And when the common prophets ceased, and the period of the law was drawing towards its final conclusion, that great prophet was to arise, at whose mouth they were to enquire, and in whose ordinances they were to acquiesce. What probable reason then could make them have recourse to astrologers or diviners?

Nor Joshua.

XIV. I answer to the *third*. The sacred text evidently shews, that the prophet here pointed out is not Joshua, Deut 34. 9, 10; for, after he had told that Joshua succeeded upon the death of Moses, it is immediately and expressly subjoined, *and there arose not a prophet since in Israel, like unto* (as) *Moses*: as if God would purposely take care, that none should imagine Joshua to be the prophet, he had promised to give them, Deut. 18. What is added, *and the children of Israel hearkened unto him*, can not confirm such a considerable point without farther proof. Aberbanel being to prove, that Jeremiah is here meant, contends for it by an argument of a quite contrary nature, and makes the similitude to consist in this, that, as his countrymen opposed and resisted Moses, so they also did Jeremiah. But both are absurd. It was the common lot of all the prophets, to be sometimes listened to, but more frequently to be rejected; to have sometimes pious hearers, who trembled at the words of the living God; sometimes profane despisers and scoffers, who made a jest of them. You will no where find a more perfect fulfilment of this word than in the Lord Jesus himself, of whom the father proclaimed from heaven, HEAR YE HIM, Matt. 17. 5.

XV. Much leſs are we to explain theſe things of Jeremiah, to whom the things that have been ſaid before are no more applicable, than to any other of the prophets. For, 1ſt, The Cabbaliſtical Gematria, which is the entertainment only of idle minds, has perhaps, now and then, ſomething ingenious, but nothing ſolid. We may juſtly ſay of it, what, in a ſimilar caſe, Aben Ezra ſays on Iſa. 7. 6, זֶה הַתַּק, *this vanity*. For, the maſter of the Cabala expreſsly contradicts himſelf: ſince he had a little before declared, that the prophet here promiſed would open all the fifty gates of intelligence, becauſe the 15th verſe begins and ends with the letter *nun*, which is the numeral character of fifty. But to ſay this of Jeremiah is altogether contrary to the hypotheſis: for, in that caſe, he would be preferred to Moſes, to whom, as they fooliſhly talk, forty-nine gates of intelligence were ſet open. The ſimilitudes, aſſigned by Abarbanel, are trifling: for, either they are common to Jeremiah with the other prophets, or only taken from external circumſtances, or even ſome of them falſe. And then among the prophets there were others, whom he himſelf greatly prefers to Jeremiah. In his preface to Iſaiah, he at large contends, that he is the next to Moſes in the excellence of the prophetic qualifications: nay he even prefers Ezekiel in many reſpects to Jeremiah. 'Tis therefore aſtoniſhing, he ſhould ſelect him from the reſt of the prophets rather than ſome other. Or Jeremiah.

XVI. To the *fourth* I anſwer. This prophecy is on all accounts to be applied to the Lord Jeſus, who was like to Moſes in the exact knowledge of divine things, in familiarity with God, in miracles; in fine, in every pre-eminence, by which Moſes excelled the other prophets. He was of their brethren; who ſpoke ſuch words, as God had reſerved to be declared in the laſt times; to whom the father bore teſtimony from heaven, with an expreſs charge to hear him in all things. Nor is it any objection, that we affirm But the Meſſiah.

him

him to be greater than Moſes. For he, who is grea
er, has every thing that is in the leſs, and thus
is like and equal unto the leſs. Beſides Moſes d
not intend an abſolute equality between himſelf a
that prophet, who was promiſed to be given the
but that at leaſt he was not to be leſs than himſe
But the greater he is, the ſtronger is the argumen
and the ſtricter reſtraint is put upon idle curioſi
The general aſſertion, that a prophet did not ar
like unto Moſes, is improperly objected: for, what
ſaid of the time paſt is not to be underſtood in pre
dice of the future; and it is ſelf-evident, that ſayi
puts no bar to the excellence of that prophet, wh
Moſes himſelf affirms, was in all reſpects to be equ
to himſelf. 'Tis alſo improperly urged, that the l
cannot abrogate the ordinances of the greater: f
beſides, that the doctrine of the prophets has not
authority from them, but from God, Chriſt was
much greater than Moſes, by how much the ſon
greater than the ſervant, and the builder than t
houſe, Heb. 3. 3. 5, 6.

Who yet came not to deſtroy the law.

XVII. I anſwer to the *fifth*. 1ſt, When Chriſt ſay
he came not to deſtroy the law and the prophets,
principally means the moral law, for, this is what
there explains, vindicates and inculcates: and he ſu
joins to the ſum of it, which he elſewhere publiſh
on theſe two commandments hang all the law and the p
phets, Mat. 22. 30. Whence we learn, what o
Lord means by the law and the prophets. 2dly, K
λῦσα τὸν νόμον, does not ſignify to abrogate the la
when it had performed its part, but to overturn,
ſtroy it, looſen its frame, either by perverting
true meaning, or aboliſhing its ſcope, or in fine
falſifying and rendering it ineffectual. In whi
ſenſe our Lord ſays, John 10. 35, *the ſcripture can*
be broken. That is, what the ſcripture ſays cann
but be true. Briefly, to deſtroy the law and t
prophets, is to contradict them, either in doctrine
practice. And it is certain, our Lord came not

this manner to deſtroy the law and the prophets; not even the ceremonial; ſince, on the contrary, he accompliſhed, in the moſt exact manner, whatever the law commanded, moſt faithfully explained its genuine ſenſe, and moſt exactly fulfilled, whatever either the ceremonies preſignified, or the prophets predicted duly. That abrogation of the ceremonies, which we ſay was made by Chriſt, is their glorious conſummation and accompliſhment, all their ſignification being fulfilled; not an ignominious deſtruction, which our Lord juſtly diſclaims.

Jer. 31. 31, what the Old Covenant there?

XVIII. The prophecy of Jeremiah concerning the abrogation of the Old Teſtament, Jer. 31. 31—34. is no leſs remarkable than illuſtrious. Where obſerve, 1ſt. That by the Old Covenant, is meant, that, which God made with the Iſraelites on their departure out of Egypt, the tenour of which Moſes has fully ſet forth, Exod. 24. 3. and following verſes. Thus Moſes rehearſed not only the Decalogue, but alſo many judicial and ceremonial precepts which are declared in chap. 20, and the following, at the command of God to the people, and ſtipulated obedience from the people. Which ſtipulation being performed, he proceeded to the ſolemnity of the covenant, and, on the day following, erected an altar, repreſenting Chriſt, and twelve pillars, which repreſented the twelve tribes of Iſrael. And then, as God's ambaſſador, he read out of a book, in their hearing, all thoſe precepts, moral, judicial, and ceremonial. The people anſwered, that they would perform all that was read before them. Then Moſes ſprinkled both the altar of the Lord, and the twelve pillars of the people, with the blood of the ſacrifices. This blood he called the blood of the covenant. Where we are to obſerve, that all the ſolemnities of that covenant were entirely ceremonial; the altar, the ſacrifices, the blood, the ſprinkling. And therefore that covenant itſelf, which conſiſted in rites was ceremonial too. Heb. 9. 1.—For though theſe were only

only the accidents of the Covenant, or at leaſt appendages thereto; yet, becauſe they were the inſtruments of its adminiſtration, they are called the Covenant. And therefore, in ſum, the ſolemn manner of ratifying this Covenant, conſiſting in ceremonies and ſacrifices, is, in this place, called the Old Covenant.

What the New?

XIX. 2dly. To that Old Covenant is contradiſtinguiſhed the new, which can be no other, but God's agreement with Iſrael, without the vail of ceremonies; in which there can be nothing typical or ſhadowy, but all things real and ſubſtantial; the ſacrifice not brutal, but rational; the blood not of beaſts, but of the Meſſiah; the ſprinkling not of an altar of earth on one hand, and of pillars repreſenting the people on the other; but of heavenly things, which are repreſented by earthly, on the one, and of the conſciences on the other hand. As the apoſtle ſets the one over againſt the other, Heb. 9. and 10.

The Old Covenant charged with defects.

XX. 3dly. The Old Covenant is here found fault with, accuſed, and charged with defects: not only becauſe the New is promiſed, for which there would have been no place, had nothing been deficient in the former, Heb. 8. 7; but alſo becauſe the former is ſaid to have been made void by Iſrael. It had not therefore, at leaſt, as old and ſhadowy, and as explained by Moſes in the ſaid place, the promiſe of ſanctifying grace. It had the decalogue engraven on tables of ſtone, the reſt of the laws are written down in a book: but in the whole ſolemnity of the covenant, there is not the leaſt mention of writing the law on the heart. The Old Covenant was, therefore, of ſuch a nature, as to leave room for a new and a better.

Inferior to the New.

XXI. 4thly. The New Covenant, that was promiſed to ſucceed the Old, has the following ſuperior Privileges, 1ſt. It ſhall be ſure and ſtable, becauſe it was not to be external, but ſpiritual; engraven not on tables of ſtone, but on the fleſhy tables of the heart. 2dly. Clearly propoſed, and made known

by a more plentiful unction of the ſpirit, ſo that there would be no neceſſity for one to be taught by another, 1 John 2. 27, as formerly; when the myſteries of ſalvation were exhibited to be gueſſed at, rather than contemplated. 3dly, It ſhall have a true expiation and remiſſion of ſins, which the Old OEconomy, as legal, excluded, and, as typical, could not give. Whence it appears, that the New Covenant, which is here promiſed, conſiſts in mere promiſes of an *irrevocable* grace, is held forth to us without the vail of ceremonies, and has the reality of thoſe things, of which the types were only the ſhadows.

Promiſed to be ſubſtituted for it.

XXII. 5thly, From theſe things, moreover, it is now eaſy to conclude, that the New Covenant was not promiſed to ſtand, together with the Old, and be ſuperadded, to ſupply its defects; but to come in the place of the former, when that, as obſcure and typical, ſhould be entirely removed; as is plain from thoſe words. *Not according to the Covenant, that I made with their fathers, &c. In that he ſaith, a new Covenant,* HE HATH MADE the firſt OLD: now, *that, which decayeth and waxeth old, is ready to vaniſh away,* Heb. 8. 13.

Exceptions.

XXIII. The exceptions of the Jews againſt this ſtrong argument, are very weak. 1ſt, That the eſtabliſhment, and not the renewal of that Covenant, is here promiſed: thus Kimchi. 2dly, That it does not neceſſarily follow, from the mention of the New Covenant, that the Lord will give a new law, only renew the former on their hearts. For whatſoever was not ſufficiently manifeſt at firſt, when afterwards more fully declared, is ſaid in ſcripture to be New. Thus Samuel ſays to Saul, 1 Sam. 11. 14, *come and let us go to Gilgal, and renew the kingdom there.* Where it is plain, there was no new kingdom given, but only the old confirmed: Thus Menaſſe Ben Iſrael, Quæſt. 7, in Levit.

XXIV.

The introduction of the New is the abrogation of the Old Covenant, and at the ſame time its confirmation.

XXIV. I anſwer, *to the firſt.* 1ſt, That it is beg ging the queſtion. 2dly, A direct contradiction o God's word. God ſays, I will make a New Cove nant, not like the former, which was made void man ventures to anſwer, it is not an eſtabliſhment o a New, but a repetion of the Old: and ſo far th New Covenant confirmed the Old; yet at the ſam time this was its abrogation; becauſe the preſence o the truth, and of the body, is the removal of th figure, and the ſhadow. But theſe things the Je did not underſtand.

The New Covenant not importing a new law, yet the abrogation of the ceremonial.

XXV. *To the other*, We ſay, That here is no pro miſe of a new law; becauſe none can be better an more perfect than that of the ten commandments however, we have a promiſe of a New Covenant, n a Covenant of works, or of the law, but of grac promiſing to write the ſame law on the heart, whi before was written on ſtone. 2dly. That the renew of the Covenant does not conſiſt only in a clearer r petition of the law, or inſcription on the heart. Fo the New Covenant is oppoſed to the Old, and ſubſ tuted in its place, and completes it, ſo as likewiſe put an end to it, as we have juſt now ſhewn. 3dl That the two caſes are not parallel: for Samuel ſa not to Saul, let us go to Gilgal, and I will give th a new kingdom, unlike to the former; as God ſpeak here to Iſrael. Theſe are things very different, will renew with thee the Covenant which I made and I will make a new Covenant, not like unto t former.

Jer. 3. 16, 17.

XXVI. Let us now deſcend to *particulars:* Whe the firſt thing that offers, is the prophecy concer ing the removal of the ARK OF THE COVENAN not only out of the world, but alſo out of the m mory and heart of believers; expreſſed Jer. 3. 1 17, in the following words: *And it ſhall come to pa when ye be multiplied and encreaſed in the land; in th days, ſaith Jehovah, they ſhall ſay no more, the ark the Covenant of Jehovah; neither ſhall it come to mi neith*

neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more: at that time they ſhall call Jeruſalem the throne of Jehovah, and all the nations ſhall be gathered into it.

XXVII. On this prophecy we obſerve, 1ſt, That the ark of the Lord was the centre and compendium of all the ceremonies. It was the holieſt of all ſacred places, to which they looked in all their ceremonial worſhip, and before which they were alſo to adore, Sam. 6. 2, and to ſacrifice; the throne of God, erecting a prieſtly kingdom: in fine, it was the principal ſymbol of the whole typical covenant: whence it is alſo called *the ark of the covenant*, both here and many other places; becauſe in it, at leaſt in its ſide, was kept the book of the covenant, Deut. 31. 26, 27: and *the ark of the teſtimony*, Exod. 26. 33, alſo *the teſtimony* itſelf, Lev. 16. 13, becauſe it teſtified concerning the covenant of God with Iſrael, which it was a pledge. 2dly, That the entire removal of the ark is here foretold, not only out of the world, but alſo from the memory, love and deſire of believers: all opinion of typical holineſs, which formerly the ark was eminently poſſeſſed of, being eraſed out of the minds of God's people. To this purpoſe is that repetition, by way of climax or gradation, *they ſhall ſay no more, neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſeek it, neither ſhall that be done any more.* They ſhall not make a new one, when the old ſhall be loſt, or have it in any eſteem. Poor Aberbanel looks on this repetition with a kind of aſtoniſhment. 3dly, That is not here foretold in the form of a threatening of miſery, ſuch as was the loſs of the ark, while the ceremonies were in force; but as a promiſe of the moſt happy times, in which the church ſhall have that in reality, which formerly ſhe had typically in the ark; and while ſhe enjoys the ſubſtance will bear the loſs of the ſhadow, not only with equanimity and compoſure of mind, but alſo with gladneſs of heart.

The ark the centre of the ceremonies.

Its abolition foretold.

And that in ſign of happier times.

4thly,

All Jeruſalem to be the throne of glory.

4thly, It is added that all Jeruſalem, and not the c ver of the ark only, as formerly, ſhould be the thro of glory. *For all Jeruſalem ſhall obtain a degree the ark in holineſs and glory*, ſays Aberbanel. That God will manifeſt himſelf, by much more glorious i dications of his grace, in the whole church of believi Jews, and converted Gentiles united together into o holy city, than he did formerly within the enclo of the ſanctuary: words which overturn the typi

Under the kingdom of the Meſſiah.

holineſs of places. 5thly, That all thoſe benefits company the coming of the Meſſiah, whoſe diſti guiſhing characters are the multiplying and the creaſing of the people in the land, ſee Deut. 30. even above their anceſtors, after having ſubdu and incorporated Edom with themſelves; the givi of paſtors according to God's heart, who, as Kim interprets, are *the rulers of Iſrael, who ſhall be the tendants on the king Meſſiah*. We call theſe the apoſt of the lamb, and their faithful aſſiſtants and ſucceſſo and, in fine, the gathering together the Gentiles i the church; who could neither be burdened with c remonies, as we ſhall preſently ſhew; nor, while religion of ceremonies continued, live peaceably the ſame holy city with the Jews without them. T ſum of the whole comes to this, that when the M ſiah ſhould diſcover thoſe things, which were ſignifi by the ark and the other ceremonies, he would th aboliſh all the holineſs of the ark and the like typ as well in reality, as out of the minds of beli ers.

Exceptions.

XXVIII. It is excepted, 1ſt, That the ark, wh was wanting in the ſecond temple, is to be reſto by God under the Meſſiah. Thus Sephar Afkat R chel refuted by Hulſius on the tenth ſign of the M ſiah's coming. 2dly, That the meaning of this p phecy is, that, during theſe proſperous circumſtanc Iſrael would have no reaſon to fear the envy of t other nations; for they ſhould not make war, ſo to be obliged to go out, and take the ark of the co

ant with them, as they uſually did, in the days of Eli, and as often as war happened to break out. And herefore, there was no prediction of the removal of he ark ſimply, but in ſome reſpect, namely, as to s ſpecial uſe in time of war. Thus Jonathan, Kimhi, and Menaſſe Quæſt. 2 in Levit. and others. 3dly. That the abrogation of the ceremonies cannot be inerred from the abſence of the ark, ſince it is without ontroverſy, that theſe remained in force, tho' the ark as been wanting ever ſince the Babyloniſh captivity. thly. That the ten commandments, formerly encloſed n the ark, are even at this day accounted and regarded y all as eternal, Menaſſe, ibid.

XXIX. I anſwer *to the firſt*, that it is a mere Jewh tradition, without any foundation in ſcripture, and irectly contrary to this prophecy of Jeremiah.

The ark not to be reſtored by the Meſſiah.

XXX. *To the ſecond*, 1ſt. That it is ſuppoſed without proof, that the principal uſe of the ark was in me of war. They took it with them to the field of attle in the time of Eli, but with bad ſucceſs, beg found *to have in vain put their confidence in the ark*, *ſeph. Antiq. Lib.* 5. *c.* 11. 2dly. That, after the edication of the temple, and the ſolemn introduction f the ark into it, it was never any more moved from s place, and carried out to the field of battle, 1 Kings 8. 2 Chron. 5. 9. Therefore the temple is cald *the reſting place of Jehovah, and of the ark of his rength*, 2 *Chron.* 6. 41: *and an houſe of reſt for the k of the covenant of Jehovah*, 1 *Chron.* 28. 2, ſo that e Levites were relieved from the burden of carryg it, 2 Chron. 35. 3. What new thing then could remiah foretel here, ſhould he prophecy, that, in the me of the Meſſiah, the ark was not to be carried out battle, as all knew, that was prohibited ſo many ages fore? 3dly, That reiterated repetition of phraſes ainly indicates an entire removal of the ark: And juſtſaid Aberbanel of this expoſition. *All theſe things are reign to the purpoſe, there is not a ſingle word in the text*

Here the queſtion is not about bringing it out to the field of battle.

concerning war, and the other things of which they ſpea
and therefore I cannot be ſatisfied with this explicatio

Such an abolition of the ark imports an abrogation of the ceremonies.

XXXI. *To the third*; the abſence of the ark in th ſecond temple, which was to be honoured with t preſence of him, who was prefigured by it, did eve then ſignify the future abrogation of the types in d time. 2dly. We don't argue from the bare abſen of the ark, but from its being foretold, that it w neither to be in the world, nor ſo much as have place in the mind, love and deſire of believers; a this was promiſed as a great bleſſing, as a token a evidence of the liberty purchaſed by the Meſſiah which was not the caſe before the coming of the Me ſiah, when the memory of the ark was ſtill dear to t godly among them. 3dly. We likewiſe argue fro this; namely, that the holineſs and glory of the a may be ſaid to be imparted to all † Jeruſalem, inh bited by Jews as well as Gentiles, in the ſenſe we ha juſt explained. Whence the abrogation of that typi holineſs, which the ark formerly had above all,

Not the abrogation of the decalogue in its normal capacity.

moſt evidently concluded.

XXXII. *To the fourth*: 1ſt. The laws of the c venant, of which the ark was the ſymbol, were n only the ten commandments, but all the laws Moſes. Accordingly the book which contained the was placed in the ſide of the ark. That ſymb therefore of the covenant being thus aboliſhed, bo the covenant itſelf, and the laws, ſo far as they co prized the *conditions* of that *covenant*, are abrogate 2dly. The caſe of the laws of the decalogue, is di ferent from the reſt: for they were engraven on t bles of ſtone, and laid up in the ark, to repreſen that they were to be the perpetual rule of holine and continually to be kept in the heart both of t Meſſiah and of his myſtical body; while the othe

† i. e. To the whole church made up of Jews and Gentil

were only written on paper or parchment, and placed in the ſide of the ark. Their abrogation therefore would be ill concluded from the removal of the typical ark; ſeeing their being engraven on ſtone, and kept in the ark ſignified their indelible inſcription on, and continual preſervation in, the hearts of believers.

XXXIII. David propheſied concerning the abrogation of the PRIESTHOOD Pſ. 110. 4, *the Lord hath ſworn and will not repent; thou art a prieſt for ever after the order of Melchiſedec.* From which place the apoſtle long ago argued thus, Heb. 7. 11—13. *If therefore perfection were by the Levitical prieſthood, (for under it the people received the law,) what further need was there, that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron? For, the prieſthood being changed, there is made of neceſſity a change alſo of the law: for he, of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar.* The following obſervations will ſhew, that this reaſoning is ſolid and concluſive. Pſ. 110. 4.

XXXIV. 1ſt. The inſcription proves, that the author of this pſalm was David, *a pſalm of David*, which is no where found in the titles of pſalms compoſed by another. 2dly. The perſon, to whom both the kingdom and prieſthood are promiſed, is not David himſelf but the Lord of David, as appears from the connexion of v. 4, with v. 1. 3dly. The Lord of David is not Abraham, but the Meſſiah. Becauſe the things aſſerted and declared in this pſalm, as the ſitting at God's right hand, the ſending the rod of his ſtrength out of Zion, the making all his enemies his footſtool, his eternal prieſthood, &c. do not agree to the former, but to the latter. 4thly. All are agreed, that the Meſſiah is not of the tribe of Levi, to which, by the law of Moſes, the prieſthood was limited; but of Judah, and of the family of David. But by the Moſaic law, that family was not al- Obſervations on that paſſage.

lowed to exercise the priesthood, 2 Chron. 26. 18. 5thly. A priesthood, even an eternal priesthood is promised to the Messiah, and that by an oath, see Zech. 6. 13. Which cannot be, while the Mosaic law concerning the priesthood remains in force. 6thly. That priesthood is of another order than that of Aaron, namely of Melchisedec: which cannot subsist at the same time with the Levitical, both for other reasons which it is not to the purpose now to unfold, and especially on account of the diversity of descent. 7thly. If the Aaronical priesthood had been perfect, and could have perfected the consciences, there neither had been, nor ought there to be a place for this change. But the weakness and unprofitableness thereof made way for an amendment. 8thly. With the change of the priesthood is conjoined the change of the law. Because the priesthood is not only a great part, but also the foundation of all the ceremonies.

Exceptions. XXXV. The Jewish interpreters wonderfully perplex themselves in darkening this illustrious passage: but it is not worth our while to discuss all their mistaken interpretations here; they are both so many and so impertinent. We shall only run over such exceptions, as are more plausible and directly contrary to what we maintain. It is therefore objected, 1st. That this is not a psalm of David's, but composed by some inspired singer in commendation, and on the account of David: and that the inscription is no objection ל, sometimes even in the inscription of psalms is the sign of the dative case, and signifies the same thing, as בעבור, *for*, as Ps. 72. 1. לשלמה, *to*, *for*, *concerning Solomon*: nay, that we have the same inscription לדוד prefixed to some psalms, of which he does not seem to be the author, as Ps. 20 and 21. Where the singer prays for the preservation of the king; under which name it is not very likely, that David should pray for himself. 2dly. That therefore the singer means David by his lord: whom he call-

not *Adonai*, a ſacred name; but *Adoni*, a human and common appellation. 3dly. That the term כהן *Cohen* does not here ſignify a *prieſt*, but a king and prince, as 2 Sam. 8. 18, where the ſons of David are called כהנים, that is, *princes of the court*; and 2 Sam. 20. 26, where Ira the Jairite is called a prince of David. Accordingly even the Chaldee has tranſlated it, *thou art inſtituted a prince*. 4thly. That עלדברתי מלכיצדק ſignifies, *becauſe thou art the king of righteouſneſs*, as if the meaning was, thou ſhalt be a prince for ever, ſhalt reign by a long ſucceſſion of deſcendants, not as Saul, whoſe government was execrable and of ſhort continuance, *becauſe of righteouſneſs*, *for thou art a righteous king*, as the Chaldee paraphraſes. If this be a true explication, nothing is here ſaid about the change of the prieſthood.

XXXVI. I anſwer to the *firſt*. 1ſt. If you ſay, that this is not a pſalm of David, you cannot prove him to be the author of any pſalm, that has the ſame inſcription. 2dly. The ancients all acknowledge, that it is David's. If it had not been ſo, Chriſt would not have aſſerted it as a thing of undoubted truth, Mat. 22. 45, and the Phariſees might eaſily have eluded that argument, by which they were conſtrained to hold their peace. The Chaldee alſo has it, *a hymn by the hand of David*. 3dly. We allow, that the letter ל is ſometimes the ſign of the Dative; but we deny, that here, or elſewhere, when the title runs לדוד מזמור, ל ſignifies the ſame with בעבור, nor, by any other deſcription, are thoſe pſalms diſtinguiſhed, which we all believe to be David's, in conſequence of that inſcription. 5thly. The inſtances mentioned, do not prove any thing to the contrary: for in Pſ. 72, we read not, מזמור לשלמה a pſalm for Solomon but לשלמה abſolutely, for Solomon, and then there is no reaſon, why it may not be a pſalm of Solomon's, which he received, as it were, from David's mouth; ſince he likewiſe wrote ſeveral proverbs from the mouth of his mother, Prov. 31. 1. And there is as little reaſon, why Pſalms 20 and 21 may

This pſalm David's.

may not be accounted David's. For as God had appointed him to the office of a prophet, he juſtly alſo dictated to the people thoſe forms of prayer, with which they were to intercede for their king. And that he might ſing this in one ſpirit with them, it is not without reaſon, that he ſpeaks of himſelf as king in the third perſon. And thus he might properly name himſelf; but he could not call himſelf, *his Lord*, whether ſinging by himſelf or with others. Beſides the appellation king, even in thoſe pſalms, may look further and be applied to the Meſſiah. For how could the church in after times, by ſinging, pray for David and his poſterity, when they were extinct? And in what ſenſe ſhould ſhe ſing theſe things of an earthly king, when there was no ſuch king in Iſrael?

David's Lord is the Meſſiah.

XXXVII. To the *ſecond* we reply, 1ſt. It is affirmed without proof, that theſe things were foretold concerning David, when David ſpeaks them concerning his Lord. 2dly. David's Lord is the Meſſiah; for David was his ſervant. He ſits at God's right hand, having the next degree of honour to God; and the other things, which are declared in the pſalm, emphatically belong to him. 3dly. As he could be called Adonai by David on account of the excellency of the divine eſſence; ſo he is alſo juſtly called Adoni on account of the eminence of his power and dominion. 6thly. The more ancient Jews themſelves explained this pſalm of the Meſſiah, from whom we have teſtimonies in Munſterus, on this pſalm, and in Cocceius on Heb. 7. §. 12.

The ſignification of the term בהן.

XXXVIII. To the *third* we ſay, 1ſt. Tho' the term בהן *Cohen* may ſometimes denote a political dignity, yet royal majeſty is never expreſſed by that word *Cohen*, as Aben Ezra has well obſerved, ſignifies משרת, a *miniſter*, who is next to the king. But there is a king, who has power over conſcience, and God only is ſuch a king: and there is a king, who has power over the body, and ſuch are the ſupreme ru-

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ers of this world. Therefore there is a twofold *Cohen*, namely, with reſpect either to God, or to kings. With reſpect to God, ſuch are called *Cohanim*, who were over the people in performing divine ſervice, becauſe they appear to be next to God. With reſpect to kings, theſe are *Cohanim*, who are next to them. In that ſenſe, Ira the Jairite is called David's *Cohen*, and David's ſons *Cohanim*. That is, as it is explained. 1 Chron. 11. 15, *captains* or *principal men next to the king*. And if we may believe the Jews becauſe Abſolom was not admitted to partake of this dignity, he therefore took occaſion to form this unnatural conſpiracy. But in none of theſe ſenſes could David be called *Cohen*: not in the former, becauſe the prieſthood was confined to the deſcendants of Aaron alone: nor in the latter, for thus he himſelf had his *Cohanim* But the Meſſiah is in ſuch a manner a king, as at the ſame time to be prieſt: juſt like Melchiſedec, who diſtinctly diſcharged both offices, for the Holy Spirit directs us to this.

XXXIX. To the *fourth* we anſwer that there is a miſtake, thro' the miſinterpretation of theſe words, על דברתי מלכי־צדק. For, 1ſt. מלכי־צדק Melchi-zedeck is always in the ſacred writings a proper name. The Hebrews ſhould appellatively call, *king of righteouſneſs*, מלך צדק. 2dly. על דברת never ſignifies *becauſe*, but when it is placed, as here, *according to the order* or *manner*, Eccl. 3. 18, and Eccl. 8. 2, if ש follows in Hebrew, or די in Chaldee, it ſignifies *with that intention* or *deſign*, as Eccl. 7. 14. Dan. 2. 30, and Dan. 4. 14. Seeing then neither כהונה, nor מלכי־צדק, nor על דברתי ſignify what the Jews would have, our argument remains in full force.

Melchiſedec a proper name.

XL. And indeed, the event has confirmed this prophecy: for about the time, when our true Melchiſedec began his prieſtly office, the Levitical had loſt its dignity, till it was at laſt entirely aboliſhed, without any hopes of a reſtoration, all the diſtinction of tribes being confounded. And the Jews themſelves

The Levitical prieſthood loſt all its dignity about the time of Chriſt.

ſelves have taken notice of this, whoſe opinion we have in the Miſna, tit. Sota, c. 9. *From the death of Rabbi Iſmael, the ſon of Phabi, the ſplendor of the prieſthood has ceaſed.* But this man was made High Prieſt by Valerius Gratus, preſident of Judea under Tiberius Cæſar. About that time, this moſt ſacred office was toſſed about and ſported with, like a ball, and any of the moſt profligate, as he favoured and made preſents to the Roman preſident, graſped at it by the foulest ambition and the baſeſt arts. And matters at length came to ſuch a pitch of profaneneſs and wickedneſs, that the high prieſts were not only choſen by lot, but even the high prieſt-hood fell by lot to one Phannias; who not only was a *worthleſs High-Prieſt but alſo, thro' his groſs ignorance, incapable to diſtinguiſh what was the nature of the high prieſthood, Joſep. de Bel. Jud. Lib.* 4. *c.* 12. Yet from the utmoſt contempt and deriſion they conſtrained this man, whom they forced even againſt his will from the country and brought him on the ſtage like a kind of actor and cloathed in the ſacred veſtments to act the part of High Prieſt, who like a child had prompters always at hand to remind him how to behave, and maintain his character. Which *impiety*, as Joſephus juſtly calls it, ſufficiently ſhews that God no longer regarded that office; after the true prieſt according to the order of Melchiſedec had once appeared.

Dan. 9. 27.

XLI. From the prieſthood let us proceed to the SACRIFICES. Daniel ſpeaks of the ceaſing of theſe Chap. 9, laſt verſe, *and he ſhall confirm the covenant with many for one week: and in the midſt of the week, he ſhall cauſe the ſacrifice and the oblation to ceaſe.*

The time of the Meſſiah deſcribed.

XLII. We are here to obſerve, 1ſt. That the prophet ſpeaks concerning the times of the Meſſiah, who v. 25. is called *the Meſſiah the prince*, by way of eminence, and with reſpect to his character and office: compare Iſa. 55. 4. His office was to *finiſh* (reſtrain) the *tranſgreſſion, and make an end of*

(ſeal)

(ſeal) *ſins, and to make reconciliation for* (expiate) *iniquity, and to bring in everlaſting righteouſneſs*, *v.* 24: Theſe are the offices and benefits of the true Meſſiah alone.

To whom is aſcribed the aboliſhing ſacrifices.

XLIII. 2dly. That the aboliſhing of the ſacrifice and oblation is foretold to be done by the Meſſiah: for he, *who confirmed the Covenant with many*, whom Paul calls, *the ſurety of a better Covenant*, Heb. 7. 22, when he ſhall cauſe the ſacrifices to ceaſe. But whatever the Meſſiah does is undoubtedly right: ſince at leaſt he is a prophet, and faithful in the houſe of God.

Both of right and of fact.

XLIV. 3dly. That this aboliſhing was both juſt, and actually took place. It was juſt, by reaſon of the introduction of a New covenant, which was confirmed not by ſacrifice and the blood of brute beaſts; but by the offering of the Meſſiah himſelf, that lamb without blemiſh, whoſe blood is the blood of the New Teſtament, ſhed in order to procure, or obtain, true remiſſion, for many. Accordingly the future aboliſhing of the ſacrifices was foretold to be in the midſt of that week, in which the Meſſiah was to be cut off, when he was to *make his ſoul an offering for ſin*, Iſ. 53. 10. His ſacrifice put an end to typical ſacrifices. And the abrogation of the ſacrifices is joined with the confirmation of the New Covenant: for that being ſealed by the ſacrifice of Chriſt, and preached by the apoſtles, and confirmed by the effuſion of the Holy Ghoſt, and by very many miracles; the ſacrifices of beaſts which conſtituted a great part of the Old Covenant, immediately loſt all their efficacy and dignity, and ſo were juſtly abrogated. It actually took place not long after on the deſtruction of the city and temple; for all the ſacrifices ceaſed upon that Joſephus relates, that Titus anſwered the prieſts, who begged for their lives, after the burning of the temple; that *that was deſtroyed on account of which he would have juſtly ſaved them; but that it was proper for the prieſts to periſh with*

with the temple. And what Chryſoſtom relates, Orat. 3, *contra Judæos*, agrees with this, that the Jews ſhould have ſaid to Julian, when he exhorted them to ſacrifice in the ancient manner; *if you would ſee us ſacrifice, reſtore our city, rebuild our temple, and we will ſacrifice even now as before.* As the profane emperor from the hatred he bore to Chriſtianity, attempted this, and furniſhed the expence out of the public treaſury, God prevented it by his almighty hand; thereby ſhewing, that he had no pleaſure in new ſacrifices. Not only our own writers have this hiſtory, but alſo Amianus Marcellinus, Lib. 23, among the Gentiles, and Zemach David, P. 2. p. 36, among the Jews. Both theſe kinds of the abrogation of ſacrifice may be aſcribed to the Meſſiah. He had a right to do it as a prieſt, who had offered a better ſacrifice; and as a king, who appoints religious ceremonies for his church. He actually did it, as the aſſerter of his own majeſty and grace, which the rebellious Jews trampled under foot; for which end he made uſe of Titus and his armies, as his miniſters.

Which imports the abolition of the whole ceremonial worſhip.

XLV. 4thly. That the removal of ſacrifices and offerings infers the abrogation of the whole ceremonial worſhip. Not only becauſe ſacrifices conſtitute a principal part of the ceremonies, and we may ſee the ſame of things of a like nature; but alſo becauſe the whole external worſhip is ſometimes expreſſed by the name *ſacrifice*, as Hoſ. 6. 6, חסד חפצתי ולא זבח, *for I deſired mercy and not ſacrifice:* חסך, which the Septuagint here tranſlate by ἔλεος, as alſo Matth. chap. 12. 7, ſignifies ὁσιότης (a word very plainly derived from the Hebrew חסידות, or the Chaldee חסותא or *a diligent love of God.* But ὁσιότης is that inter purity and holineſs of heart, which comprehends those virtues, or graces, wherein the image of G conſiſts. And therefore זבח, in order to a juſt oppoſition, will ſignify the whole external and ceremon worſhip. Which Kimchi himſelf ſeems to have obſerved, who explains ſacrifice by *the worſhip of*

Lord in the houſe of his ſanctuary. The interpretations, which the blind and fooliſh Jews give of this prophecy of Daniel, are ſo foreign to the words of the text, to the deſignation of the time, and to the hiſtory of the events, that they confute and overthrow themſelves. Whoever deſires to ſee them exploded, may conſult Conſt. l'Empereur on Daniel, and the celebrated Cocceius, Hornbeck and Hulſius, in their writings againſt the Jews.

Many things elſewhere promiſed, which are repugnant to the ceremonies.

XLVI. The Spirit, which ſpoke by the prophets, not thinking it ſufficient to foretel the ceaſing of the ceremonies, foretold alſo, that, in the days of the Meſſiah, ſuch rites ſhould be inſtituted, as are entirely repugnant to the ancient inſtitutions: that he would take for himſelf Prieſts and Levites out of all nations without diſtinction, Iſa. 66. 20, 21. That in all places incenſe and a pure offering ſhould be offered to his name, Mal. 1. 11: that there ſhould be an altar, acceptable to himſelf in the midſt of the land of Egypt, Iſa. 19. 19: that on the bells of the horſes ſhould be engraven, HOLINESS TO JEHOVAH; which was formerly engraven only on the golden plate faſtened to the mitre of the high-prieſt; and God has graciouſly promiſed, that all the pots in Jeruſalem, and in all Judea, ſhould be holineſs unto him, Zech. 14. 20, 21. Theſe things cannot be reconciled with the ancient privileges of the Prieſts and Levites, and with the earthly ſanctuary, and the prerogatives of the land of Canaan, and with the ſpecial holineſs of the pontifical pomp. God intimates, that he would be worſhipped in the uſe of other ſacred ordinances, which ſhould not be confined to any forms of the ancient ceremonies, but be duly performed, in ſpirit and in truth, by every believer, in all places whatever.

They ought to be abrogated.

XLVII. Let us now come to the THIRD thing propoſed, and ſhew, that the ceremonies *ought* to be abrogated in the time of the Meſſiah, and that it was not poſſible, the caſe ſhould be otherwiſe. This may

may be ſhewn two ways: Firſt, if we conſider th *material*, or matter of the ceremonies, as they ar acts of the obedience, preſcribed by the law of ordi nances: ſecondly, their *formal*, or eſſence, as the were types and ſhadows: but in neither of theſe way can they have place in the kingdom of the Meſſiah I make the firſt of theſe appear thus.

Under the Meſſiah the Gentiles were to be called.

XLVIII. It is evident from the prophecies, tha a great multitude of the Gentiles would be called b the Meſſiah to communion with God and Iſrael. Tha God would allure Japheth to dwell in the tents of Shem Gen. 9. 27; that in the ſeed of Abraham all nations o the earth ſhould be bleſſed, Gen. 22. 18; that unt the Meſſiah ſhould the obedience of the people b Gen. 49. 10; that the Egyptians and Babyloniar ſhould be mentioned among thoſe, who know Jeho vah; and that it ſhould be ſaid of the Philiſtine, t Tyrian, and the Ethiopian, they were born in Zio Pſ. 87. 4. And that all nations ſhould flow to t mountain of the houſe of Jehovah, Iſ. 2. 2; and th Iſrael ſhould be the third of Egypt and Aſſyria; an that the Lord ſhall ſay, bleſſed be my people t Egyptians, and the work of my hands, the Aſſyrian and Iſrael, mine inheritance, Iſ. 19. 24, 25, an numberleſs other paſſages, which frequently occur ſcripture to the ſame purpoſe.

Who are to obey the ſame laws as the Iſraelites.

XLIX. Moreover, Iſaiah declares, that both Iſra and the converted Gentiles ſhould obey the ſam laws, and be bound together by the ſame religio ties, chap. 42. 4, *and the iſles ſhall wait for his* (t Meſſiah's) *laws.* Again, Iſ. 2. 3, *and many peo ſhall go and ſay, come ye and let us go up to the mou tain of the Lord, to the houſe of the God of Jacob, a he will teach us of his ways, and we will walk in paths: for out of Zion ſhall go forth the law, and word of Jehovah from Jeruſalem.* And he adds, ſtranger, who hath joined himſelf to Jehovah, ſh ſay, Jehovah hath utterly ſeparated me from people: but on the contrary, even unto the eunuc ſh

hall be given, in the houſe of God and within his alls, a place, and a name better than that of ſons nd of daughters, Iſ. 56. 3. 5; that is, that the onverted Gentiles ſhould, in matters of religion, be n an equal footing with the Iſraelites. To this purpoſe is that of Zephan. 3. 9, 10, *for then will I turn the people a pure language, that they may all call om the name of Jehovah, to ſerve him with one conſent: om beyond the rivers of Ethiopia, my ſuppliants, even e daughters of my diſperſed ſhall bring mine offering:* nd Zech. 14. 9, *and Jehovah ſhall be king over all e earth: in that day ſhall there be one Jehovah, and s name one:* one ſhall be the worſhip, and one the eneration of the one God. The Jews themſelves alſo equently declare, that, in the time of the Meſſiah, any nations ſhall be converted to the God of Iſrael, d that then they ſhall walk *in the doctrine of that w*, as the Chaldee ſpeaks on Iſ. 2, 3, and *ſhall emace one common law with the Iſraelites*, as Menaſſe eaks, de Reſur. lib. 2. c. 3, and ſo ſhall incorpote into one people with Iſrael, and be partakers of e ſame privileges, as being proſelytes of righteouſneſs.

L. Whenever this ſhall come to paſs, it is plain, at the ancient ceremonies cannot poſſibly be obſerved by all the ſubjects of the Meſſiah. For how it poſſible, the paying of vows and tythes, the preating the firſt-born, the obſervation of the paſſover, ntecoſt and feaſt of tabernacles, which were conned to the place, which God had choſen, ſhould be nding on thoſe, who are to be at a great diſtance om Judea? And how can men, who dwell in e outmoſt parts of the earth, come to Jeruſalem, offer ſacrifice for every ſin, and every pollution, order to avoid the curſe? How could women, ewly delivered, undertake ſo long a journey, and eſent themſelves in the place choſen by God, to erform the offerings commanded? Where could many beaſts, ſo many prieſts, ſo many altars be found,

At which time it is not poſſible the ceremonies ſhould be obſerved by all the ſubjects of the Meſſiah.

found, ſufficient for all the ſacrifices? What extent of country, much leſs town, could be large enough to hold ſuch numbers? Menaſſe, if I rightly remember, idly talks, that then the gates of Jeruſalem ſhould be extended to Damaſcus; but had he extended them, which he might with equal eaſe, beyond the Portæ Caſpiæ, or paſs of Teflis, he would have more commodiouſly provided for ſo prodigious a conflux of people, flocking from all parts to the ſacrifices. Put the caſe of the leproſy, and of a houſe infected with that plague, of which Lev. 13; muſt the prieſts make incurſions to the Scythians, the Sarmatians and the Indians; to the Britons ſeparated from the reſt of the world, and to the outmoſt Thule, to form a judgment of the ſcab or ſcall? To omit many other conſiderations, which might with equal propriety be urged; and which Euſebius among the ancients, Demonſtr. Evangel. lib. 1, and among the moderns, Spahemius, Dubior Evang. p. 3, Dub. 11, have fully and learnedly done.

Nor can any reaſon be aſſigned, why different things ſhould be binding on different perſons.

LI. You may poſſibly alledge, that God will grant a kind of diſpenſation of, and relax theſe impoſſible laws. But where is there any promiſe to that purpoſe? Have not theſe laws been made by the ſame authority with the others? is not their duration in like manner extended לעולם, *for ever*, which in other reſpects is ſo much objected to us? Do not theſe and the like laws, conſtitute the principal part of the ceremonial? And if the conſcience can be ſet free from the obligation of theſe, why not alſo from that to the others, which are of the ſame nature?

The obſervation of the ceremonies, and the perfect performance of the moral law indif-

LII. Shall they not ceaſe to bind, becauſe the obſervation of them is impoſſible, any more than we teach, that the moral law is binding, though we allow the perfect performance thereof to be a thing impoſſible? But who does not ſee a very wide difference here? That the moral law cannot now be perfectly performed, is a thing accidental, owning to our corruption. That theſe other laws cannot be obſerv-

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under the kingdom of the Meſſiah, ariſes from the nature of the laws themſelves, without any default of man. And thus we have demonſtrated, that the ceremonies, in ſo far as they are acts of the obedience, preſcribed by the old law, cannot be obſerved in the univerſal church, gathered together from among Jews and Gentiles, under the king Meſſiah. ferent reſpects impoſſible.

LIII. This will be more manifeſt, if we, moreover, conſider the *formal* of the ceremonies: thus there was a yoke in them, that muſt be broken off; a pedagogy, and an accuſation of childhood, which cannot take place in a more advanced age. There was a partition-wall to be broken down, when, on removing all diſtinction of nations, the Meſſiah is to be all in all; an enmity, to be aboliſhed at the time, in which the Meſſiah is to publiſh to the Gentiles, that they ſhould have peace both with Iſrael and with God. There was, in fine, a hand-writing, bearing teſtimony concerning guilt not yet expiated, and payment not yet made. This, when all things are fulfilled by the Meſſiah, is to be taken out of the way, leſt any inſtitution of God ſhould be found to teſtify againſt the truth and Son of God. Such are either ignorant of, or overturn all the ſignification of the ceremonies and their true efficacy, who bind the obligation of them on the conſciences, after the Meſſiah had perfected all things. What is typical in the ceremonies, makes the obſervation of them to be impoſſible after the accompliſhment of them in the Meſſiah.

LIV. There now remains the FOURTH head, namely, to explain the progreſs and the various degrees of this abrogation, which we digeſt in the following order: 1ſt, When Chriſt came and was manifeſted to Iſrael, the ceremonies loſt much of their ſplendor, as when the ſun in the heavens extinguiſheth the ſtars. Nevertheleſs they were binding, while Chriſt was not yet made perfect by ſufferings, but yet their abrogation was drawing near: *Jeſus ſaith unto her, woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father. But the hour cometh, and now is, when* The degrees of the aboliſhion of the ceremonies.

when the true worſhippers ſhall worſhip the Father [illegible] *ſpirit and in truth, John* 4. 21. 23. To this purpo[ſe] is that proclamation, which John ſeveral times pub[liſhed], that the kingdom of heaven is at hand. 2dly. They were abrogated in point of right by the dea[th] of Chriſt; for, all their typical preſignification bei[ng] fulfilled in Chriſt, and the blood of the New Teſt[a]ment being ſhed, and the guilt expiated, which th[ey] were appointed to be a charge of, with what rig[ht] could ceremonies lately diſcarded claim any long[er] to keep their former ſtation? Hence Chriſt is ſa[id] *to have taken the hand writing out of the way, nailing it to his croſs*, Col. 2. 14, and to *have aboliſhed in his fleſh* (on his fleſh being broken by death) *the law of commandments, contained in ordinances.* Eph. 2. 1[5]. Certainly the fleſh of Chriſt was the vail; and wh[ile] that was ſtill entire, a new and living way was n[ot] opened to the heavenly ſanctuary, Heb. 10. 20. F[or] while Chriſt was not yet made perfect by ſufferin[g] the ceremonies, which required that perfection or co[n]ſummation, were in full force. But whenever t[he] utmoſt farthing was paid by the death of Chriſt, t[he] vail and encloſure of the ceremonies being tak[en] down, there was a free acceſs to God; which w[as] ſignified and confirmed by the renting the vail [of] the temple upon the death of Chriſt. 3dly. G[od] declared, confirmed, and ſealed this abrogation [by] the reſurrection of Chriſt from the dead, and [his] aſcenſion into heaven, and the plentiful effuſion [of] the Holy Spirit. For, the hand-writing was then d[is]charged. He, who hitherto was in bondage to t[he] elements of the world, equally with the other w[or]ſhippers of God, was placed with his people [in] heavenly places, where no ſuch bondage takes plac[e] and the Spirit was given, as the ſeal of a more d[e]lightful diſpenſation of the Covenant. 4thly. F[or] this liberty was for ſome time not ſufficiently know[n] even to the apoſtles themſelves, till Peter was i[n]ſtructed therein by a heavenly viſion, Acts 10,

5th

5thly. Then, by a ſolemn decree of a ſynod of the apoſtles, under the preſidence of the holy Spirit, it was ordained, that a yoke was not to be put on the neck of the diſciples, beſides thoſe few things neceſſary for that time; namely, *to abſtain from meats offered to idols, and from blood, and from things ſtrangled,* to which was ſubjoined, though of a different kind, *fornication*, Acts 15. 10, 28, 29. 6thly. Afterwards Paul preached freedom from theſe things alſo, excepting fornication, that being contrary to the moral law. 1 Cor. 8. 4, 8, and 1 Cor. 10. 25—29. 7thly. Yet becauſe the Jews who were converted to Chriſt, having been accuſtomed to the ceremonies, were with very great difficulty drawn from them, the apoſtles and other believers with them, that they might not offend the weak, according to the rules of Chriſtian charity and prudence, freely uſed thoſe ceremonies, not with any opinion of holineſs; but in order not to wound tender conſciences, accommodating themſelves to all, to gain ſome to Chriſt, ſee Acts 21. 22.—. 8thly. But after that the church ſeemed now to be ſufficiently inſtructed in her liberty, and the fondneſs for the ceremonies was no longer a degree of weakneſs but of obſtinacy, Paul would not give place by ſubjection, no not for an hour, and ſharply rebuked Peter, whoſe conduct was rather too remiſs, Gal. 2. 5, 14, and exhorted every one in particular to ſtand faſt in the liberty, wherewith Chriſt had made him free, and not to be entangled again with the yoke of bondage, nor to make Chriſt of no effect to themſelves, Gal. 5. 1, 2. 9thly and laſtly. All the ceremonies were actually taken away at the deſtruction of Jeruſalem and the temple, and buried as it were in their ruins, never to be revived any more. See what we have ſaid concerning circumciſion, Chap. 17. §. 21, &c.

CHAP. XV.

Of the Benefits of the New Teſtament.

Tranſition to the benefits of the New Teſtament.

I. AS the darkneſs of the night is only diſpelled by the beams of the riſing morn, ſo the Old Teſtament was abrogated only by the introduction of the New. But at what time this firſt began to take place, by what degrees is advanced, by what intervals of time it was confirmed and completed, we have explained in the third chapter of the foregoing book. We are now, in the firſt place, to treat of the BENEFITS of the New Teſtament: then of the SACRAMENTS: the other particulars are obvious from what we have ſpoken concerning the Covenant of Grace, ſimply conſidered and by comparing with them, what we have more largely treated of concerning the Old Teſtament.

The recital of them.

II. We rehearſe the benefits of the New Teſtament in the following order: I. The firſt is the exhibition of the Meſſiah made perfect. II. The Goſpel † under another name or deſignation. III. The calling of the Gentiles. IV. A more abundant and delightful meaſure of the Spirit. V. A greater and better liberty. VI. The reſtoration of Iſrael. VII. The revival of the whole church, as from the dead.

1ſt benefit, the exhibition of the Meſſiah.

III. The FIRST ſpring of our glorying, and the ſum of our felicity, beyond thoſe, that expected the conſolation of Iſrael, is that *Chriſt Jeſus came into the world*, 1 Tim. 1. 15: He who was promiſed from the beginning, ſhadowed forth by ſo many types, ſo ardently longed for, and for ſo many ages expected, came forth in the fulneſs of time, in the

† The author's words are Evangelium ἀυτονομαστικῶς, which I know not how to render otherwiſe to make it intelligible to the Engliſh reader.

place, from that tribe and family, in that manner from a virgin, and appeared in the fleſh, juſt as the holy prophets had long before p opheſied he ſhould come. *Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us*, Luke 1. 78: *we have found him, of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth the ſon of Joſeph*, John 1, 45. This, as the angel told the ſhepherds of Bethlehem, was matter of great joy, and not only Mary and Zacharias and Simeon, but alſo the whole choir of the heavenly angels celebrated this in their ſongs: ſee Zechar. 9. 9.

IV. And the Meſſiah was not only exhibited, but alſo *made perfect through ſufferings*, Heb. 2. 10; and thus being *made perfect, he became the author of eternal ſalvation unto all*, Heb. 5. 9. For, in the ſufferings and death of Chriſt, there is a true expiation, a cancelling a blotting out of our ſins, a bringing-in of everlaſting righteouſneſs, a tearing and removing of the hand-writing, nay, there is an eternal redemption. Made perfect by ſufferings.

V. But this was not all; *for he was alſo received up into glory*, and being placed in the throne of his majeſty he brought the kingdom of heaven to us having removed every thing, by which the ſpiritual and myſtical government of God over the conſcience, which is the government of liberty, was formerly obſcured. While David in ſpirit had this kingdom of the Meſſiah before him, as in a figure, he joyfully ſung *Jehovah reigneth let the earth rejoice, let the multitude of iſles be glad*, Pſ. 97. 1. *Jehovah reigneth let the people tremble*, Pſ. 99. 1. This is that kingdom of heaven, which the Baptiſt ſo often proclaimed was at hand; and concerning which our Lord declared, that there were ſome of his hearers, *which ſhould not taſte death, till they ſaw the ſon of man coming in his kingdom*, Mat. 16. 28. It cannot but be moſt delightful to all, that love the Lord Jeſus, to ſee him crowned with glory and honour, *who was made* And received up into glory

a little lower than the angels, for the ſuffering of death Heb. 2. 9. This great benefit the apoſtle has ſet forth in theſe important words, 1 Tim. 3. 6, *God made manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* And our ſaviour himſelf has taught us, that a great part of our happineſs conſiſts in the enjoyment of this bleſſing. Mat. 13. 16. 17.

2d benefit, the goſpel of the kingdom.

VI. The SECOND benefit is the goſpel of the kingdom, *which God had promiſed afore by his prophets in the holy ſcriptures, Rom.* 1. 2. Namely, the goſpel as completed, *which, at the firſt, began to be ſpoken by the Lord, and was confirmed unto us by them that heard him, Heb.* 2, 3. For, this *myſtery was kept ſecret ſince the world began: but now is made manifeſt, and, by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith*; Rom. 16. 25, 26. Not that they had no goſpel before: for, even unto the ancients was the goſpel *formerly preached*, Heb. 4. 2. But that this proclamation of future grace was προευαγγελισμὸς *the goſpel preached before*, Gal. 3, 8. And the preaching of the preſent grace is eminently the goſpel now. Hence it is mentioned as an argument of the preſence of the Meſſiah, that *the poor have the goſpel preached to them*, Mat. 11. 5.

Its pre-eminence.

VII. Moreover, the goſpel of the New Teſtament has the following excellencies above the old. 1ſt. That it ſets forth Chriſt as come, and declares that all thoſe things are fulfilled, which were formerly foretold, to come to paſs long after, 1 Cor. 2. 7-10. 2dly. That it declares in clear terms, every thing relating to the common ſalvation, without the covering of figures, or the labyrinths of dark ſaying 2 Cor. 3. 14. 3dly, That it now allures the hearts of believers with the ſweeteſt, and moſt abundant conſolations, and without that ſeverity, which, according to the old legal diſpenſation, mixed the words of

grace

grace with ſo much rigour, whence it is called *the miniſtration of righteouſneſs*, 2 *Cor.* 3. 9, and *the word of reconciliation*, 2 *Cor.* 5. 18. *The mouth of our beloved is moſt ſweet*, *Cantic.* 5. 16. And Iſaiah propheſied concerning his ſervants, Chap. 52. 7, *how beautiful upon the mountains are the feet of him, that bringeth good tidings! &c.* Add Iſa. 40. 1—and Iſa. 61. 1—and Iſa. 66. 10—12. 4thly. That it dwells now more abundantly in us, and is preached more fully and frequently, and with a greater demonſtration of the ſpirit, and a deeper inſinuation or ſinking into the conſcience, Rom. 10. 8.

VIII. The THIRD benefit is the calling of the Gentiles by the goſpel, which followed upon the Meſſiah's being made perfect: according to the promiſe, Pſ. 2. 8. *Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the outermoſt parts of the earth for thy poſſeſſion:* likewiſe Iſa. 49. 6, Luke 2. 40. Paul, as in other places, ſo eſpecially Eph. 2 and 3, has, in a magnificent manner, ſet forth the perfections of God, as being illuſtriouſly diſplayed in this admirable work, and, above all, the unſearchable riches of the patience, goodneſs, and manifold wiſdom of God in Chriſt. *And, indeed, who can but ſtand amazed at ſuch a ſurpriſing thing*, (we may juſtly exclaim with *Euſebius*) *to ſee thoſe, who, from the beginning, paid divine honour and worſhip to ſtocks and ſtones and devils, to ravenous beaſts feeding on human fleſh, and to venomous reptiles, to fire and to earth, to the very inanimate elements of the Univerſe; to ſee, I ſay, ſuch calling on the moſt high God, the creator of heaven and earth, the very Lord of the prophets, the God of Abraham and his anceſtors, after the coming of our Saviour?* Pray, read what follows; as it is too long to be here tranſcribed. This very circumſtance aſſures us, that the Lord Jeſus is the true and only Meſſiah, by whoſe word, ſpirit, and miniſtry, ſo aſtoniſhing a work was accompliſhed, the like, or equal to

3d benefit the calling of the Gentiles.

to it was never ſeen or heard, were we to go back to the remoteſt antiquity.

Brought about by the apoſtles without any human aid.

IX. But we are to obſerve, 1ſt. That theſe things were accompliſhed by the apoſtles of Chriſt, and their fellow labourers, who were not remarkable, either for any excellence of worldly wiſdom, or furniſhed with any charms of Greek and Roman eloquence, or ſupported by any human aſſiſtance; but by the naked demonſtration of an admirable and almoſt incredible truth to the conſcience, while the gates of hell raged, the lords and dreaded tyrants of the world oppoſed, and the ſchools of conceited philoſophers clamoured, that the glory of God and his Chriſt might ſhine forth with the greater luſtre and brightneſs, the meaner and leſs adapted for the work, were the inſtruments uſed, 1 Cor. 2. 4, 5.

With an aſtoniſhing quickneſs.

X. 2dly. That the kingdom of Chriſt was ſet up among the Gentiles with an aſtoniſhing quickneſs. For, *as the lightening, that lighteneth out of the one part under heaven, ſhineth unto the other part under heaven, ſo ſhall alſo the Son of man be in his day*, Luke 17. 24. Iſaiah had foretold this with a kind of aſtoniſhment, *chap.* 66. 7, 8. *Before ſhe travailed ſhe brought forth; before her pain came ſhe was delivered of a man-child. Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, or ſhall a nation be born at once? For, as ſoon as Zion travailed, ſhe brought forth her children.*

Extending far and near.

XI. 3dly. That this calling extended very far, *Rom.* 10. 18. *Their ſound went into all the earth, and their words into the ends of the world: Col.* 1. 6, 23. *Mark* 16. 20. *Tertullian adverſus Judæos ſays, c. In what other perſon beſides have all the Gentiles believed but in Chriſt, who is now come? On whom elſe have the Parthians believed, the Medes, Elamites, the inhabitants of Meſopotamia, Armenia, Phrygia, Egypt, that part of Africa beyond Cyrene; the Romans; the Jews that in Jeruſalem, and other nations; and at this day, the various tribes of Getulians, many parts of Meſopotamia, Spain in all its extent, the different nations of Gaul, and the*

part

parts of Britain unacceſſible to the Roman arms, made ſubject to Chriſt; the Sarmatians, Dacians, Germans and Scythians, many nations yet undiſcovered, many provinces and iſlands unknown to you, and which we cannot enumerate? among which the name of Chriſt, as now come, prevail. In a like ſtrain has Jerome celebrated this abundance of heavenly grace, *in Epitaphio Nepotiani ad Heliodorum*, and *in Epiſt. ad Lætam*, and in general, the other fathers, exulting in ſo great a happineſs of the New Teſtament. Yet we are not to think that there was no corner of the world, where the name of Chriſt was not preached: nor to believe, that the apoſtles ſailed over to *America*, and to countries then unknown to the reſt of the world; theſe univerſal expreſſions only intimate, that the goſpel of Chriſt was extenſively propagated, without any diſtinction of countries or people, on each ſide of the ſun's courſe. See the expreſſions Rom. 1. 8. Luke 2. 15.

XII. 4thly. The goſpel did not reach to the Gentiles, till after it was rejected and deſpiſed by the Jews. *Through their fall ſalvation came to the Gentiles. The fall of them was the riches of the world, Rom.* 11. 11, 12. We have an expoſition of this paſſage, Acts 13. 46, 47, where Paul and Barnabas ſpeak thus. *It was neceſſary that the word of God ſhould firſt have been ſpoken to you,* (the Jews) *but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles: for, ſo hath the Lord commanded us, &c.* We may add Acts 18. 6. Came not to the Gentiles till rejected by the Jews.

XIII. 5thly, However the polity of the Jews was not overturned, before the kingdom of the Meſſiah was made illuſtrious among the Gentiles. Mat. 24. 14. *And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come,* namely, of Jeruſalem and the temple: which was very wiſely ſo ordered: for by this means. 1ſt, The ungrateful Jews had not the leaſt ſhadow of excuſe left; for what excuſe could they have for continuing in their hardneſs, who had ſeen his Yet before the overthrow of the Jewiſh polity.

his power in a very ſhort ſpace of time, ſhining like lightening thro' the whole world? This is *Chryſoſtom's* obſervation, *Serm. 76 in Matthæum.* 2dly. By the preaching of the goſpel, he would have all the world know the crimes of the Jews, the guilt they had contracted by the parricide of Chriſt, and their obſtinate and invincible malice, in ſtubbornly rejecting all offers of mercy; before he would execute ſo terrible vengeance on a people, who were under ſo many obligations to him: that all nations might be obliged to adore his juſtice with trembling. 3dly. He would not caſt off his ancient people by an ultimate deſtruction, before he had gathered, from among the Gentiles, another people for himſelf. Nor make the material temple an Anathema, till he had built a ſpiritual temple of lively ſtones. For, it was never intended that Chriſt ſhould be a king without a kingdom.

4th benefit, a more abund and joyful ſpirit.

XIV. The *fourth* benefit is a more abundant and delightful meaſure of the Spirit, frequently foretold by the prophets, to be ſent together with, and poured out on the church by Chriſt. To this purpoſe, if I miſtake not, is Zech. 9. 12, *even to day* נגיד משנה *another declarer do I render unto thee. That day* is meant, on which the king of Zion had, by the blood of the covenant, ſet at liberty, thoſe who were bound in Zion, and was delivered from death. At that time, מגיד *a declarer, diſcoverer, or ſhewer forth*, is promiſed, the participle being uſed as a noun; and he is indeed *another diſcoverer.* The firſt is the Son of God, and who is the other, but the Holy Spirit? who is alſo a *diſcoverer*, as he teaches the Elect, and brings all things to their remembrance,

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* Our verſion renders, "will I render double unto thee." Double, ſays a modern commentator, ſignifies any thing large, ſufficient, plentiful, Iſa. 40. 2, and 61. 7, particularly the Spirit and his grace. See Gill. in Loc. our author here follows Cocceius.

John

John 14. 26, *the next to Christ*, or *another comforter*, v. 16. Him God promiſes *to give*, that is, in place of the Son, after he was gone to the Father, John 16. 7. To this likewiſe I apply, what the Meſſiah ſays, Iſa. 48. 16, אדני יהוה שלחני ורוחו, which is very properly tranſlated *the Lord God hath ſent me and his Spirit*. Add the like promiſes Iſa. 44. 2, 3 and Iſa. 59. 7, and Joel 2. 28. The fulfilment of which is in Chriſt, who *baptizeth* his people *with the Holy Ghoſt and with fire*, Mat. 3. 11, compare John 7. 38, 39, of which paſſages we have ſpoken elſewhere.

Effects thereof.

XV. The effects of this ſpirit are: 1ſt. A more clear and diſtinct knowledge of the myſteries of faith, Iſa. 11. 9, and Iſa. 54. 13. Jer. 31, 34. 1 John 2. 27. 2dly. A more generous, a more ſublime, and cheerful degree of holineſs, Iſa. 33. 24, and Iſa. 35. 5, and Iſa. 60. 21, 22. Zech. 10. 5, and Zech. 12. 8. 3dly. A more delightful conſolation, Iſa. 40. 1, 2, and Iſa. 60. 1, 2, and Iſa. 55. 11, and Iſa. 66. 12, 13, 14. John 14. 16. Acts 9. 31. Eph. 1. 13, 2 Cor. 1. 22. 4thly. A filial boldneſs, which is now the greater, as adoption itſelf, and its effects are more conſpicuous, Gal. 4. 6. 5thly. The extraordinary and altogether miraculous gifts, which were plentifully beſtowed at the beginning of the goſpel, not only on the apoſtles, but alſo often on other miniſters, nay, on common believers, and even Virgins, Mark 16. 16—18, Acts 10. 45, 46, and Acts 19. 6, and Acts 21. 8, 1 Cor. 12. 7—11. But in what manner the New Teſtament is to be compared with the Old, we have frequently ſhewn already.

5th benefit, Chriſtian liberty.

XVI. The FIFTH benefit is *Chriſtian liberty*, which Paul, the moſt diligent interpreter of, and warmeſt advocate for, uſually ſo conſiders, that he makes it generally to conſiſt in a freedom from that bondage, which the Jews were under; and he rarely treats of it, unleſs when he compares Chriſtians with Jews, and ſets the Old diſpenſation in oppoſition to the New:

New. Yet divines have prudently obſerved from Paul himſelf, that Chriſtian liberty may be conſidered, either as *common* to believers in every age; or as a ſpecial immunity of the children of God, who live under the New Teſtament diſpenſation.

Conſidered as common to all believers.

XVII. This common liberty conſiſts in a manumiſſion or freedom, 1ſt, From the tyranny of the *devil*, whoſe deſtruction was promiſed, as early as paradiſe, Col. 1. 13. 2dly, From *the reigning and condemning power* of ſin, Rom. 6. 14, Rom. 8. 3dly, From the rigour of *the law*, ſo far as it is contradiſtinguiſhed from grace, Rom. 6. 14. For the far it is to the ſinner *the law of ſin and death*, oppoſite *to the law of the Spirit and of life in Chriſt Jeſus*, Rom. 8. 2. Moreover this rigour conſiſts, (1.) In the ſevere demand it makes of obedience, without a promiſe of ſanctifying grace. (2) In requiring a moperfect holineſs, to be performed by man himſelf, the condition of eternal life. (3) In threatening the curſe, for the leaſt deviation. For ſo far the law belongs to the covenant of works, which in regard to all believers, is abrogated, by the introduction of the covenant of grace. 4thly. In a freedo from an accurſed *death*, both of *body* and *ſoul*. Fo tho' the body of believers is *dead bec uſe of ſin*. Ro 8. 10, yet death has loſt its ſting, 1 Cor. 15. 5 and is become the period of ſin and miſery, and t paſſage to eternal life. John 5. 24. And thus f believers are freed from that death, with which G threatened ſinful man, as a puniſhment properly called, and the effect of his dreadful diſpleaſu John 8. 51, 52. Nor is the formal nature of p niſhment only removed from the death of believe but whatever belongs to the remains of death, w at laſt be deſtroyed by a glorious reſurrection, 1 Co 15. 54. As therefore liberty with reſpect to ſin, to its right, is adjudged to believers in juſtificatio and as to its power, performed gradually and ſome certain ſteps; the ſame alſo is the caſe with r

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ſpect to corporal death; the curſe andpenalty of which, ſo to ſpeak, are removed, as ſoon as the perſon is ingrafted into Chriſt by faith, who is the fountain of life, but at the laſt day, all its power will be ſwallowed up in victory. 5thly, From *human empire*, or conſtraint, with reſpect to divine worſhip, and the actions of religion, as ſuch: For God alone has dominion over the conſcience, James 4. 12. Nor is it lawful for the ſons of God, who know themſelves to be bought with a price, to become the ſervants of men, 1 Cor. 7. 23. Mat. 15. 9. Col. 2. 18. 22, 23. Tho' formerly the Scribes and Phariſees ſat in Moſes's chair, yet God never gave them a power, to load the conſcience with new inſtitutions, beyond and beſides the law of God, to which all were equally bound. Deut. 4. 2, and Deut. 12. 34. All the authority of the doctors of the law tended to keep the people to the obſervance of the law of Moſes; Chriſt juſtly rebuked them, when they went beyond that. Whatever man has deviſed from his own invention, in matters of religion, has ever been diſpleaſing to God. 6thly, From the obligation to things *indifferent*, which are neither good nor bad in themſelves, and which God has neither commanded, nor forbidden. When the knowledge and ſenſe of this liberty is wanting, the conſcience, in that caſe, is diſquieted, and ſuperſtition has neither meaſure nor end, Rom. 14. 5. 14. 23. The *poſſeſſion*, however, is to be diſtinguiſhed from the *uſe*; the *right* from the *exerciſe* of it, the former ought ever to remain inviolable to the conſcience, the latter to be circumſcribed by the rules of prudence and charity, to avoid giving offence to weak brethren, 1 Cor. 6. 12, and 2 Cor. 10. 13. Rom. 14. 19.

XVIII. The liberty, we have thus deſcribed, abſolutely belongs to the benefits of the covenant of grace: and ſhould not be reckoned among thoſe, which are peculiar to the New Teſtament. Unleſs ſo far, as it is more clearly explained, more frequently inſiſted

Which yet under the Old Teſtament was ſomewhat

more restrained.

insisted upon, more effectually and abundantly ap plied by the Spirit of Christ, and insinuated into th conscience for the greater consolation and joy, an finally demonstrated by more glorious effects. And as I imagine, none will question, that the rigour the old œconomy greatly obscured the sense and jo of that liberty, which believers in other respects en joyed. At least none will deny, that the liberty, to things, in their own nature indifferent, was great diminished by the institutions of Moses.

Or as peculiar to the New Testament.

XIX. That liberty, therefore, which is peculi to the New Testament is, 1st, A discharge from t *bondage of the elements of the world*, or of the ancie ceremonies, from whose religious obligation, as things necessary, the consciences of men where fir set free, Acts 15. 10, though their arbitrary use co tinued for some time, and might with prudence adviſed, Acts 21. 24. Afterwards their use was en tirely forbid, so that now we are to abstain fro them altogether, Gal. 3. 25. Gal. 4, 5. 26, an Gal. 5. 1. For, from being in force, they first lo their vigour, of necessity become arbitrary: afte wards, from being dead they become hurtful an deadly; and from being arbitrary become unlawfu never to be revived, after the full promulgation the gospel, and the destruction of the temple of J rusalem, which was the seat of the ceremonies. 2dl Liberty with respect to many *things indifferent in the own nature*, the use of, or abstinence from whic was formerly enjoined the Israelites, Tit. 1. 15. C 2. 20, 21. 1 Cor. 10. 25. 3dly, Immunity from t *forensic or judicial laws of the Israelites*; not as the were of universal, but as of particular right or ob gation, made for the Jews as such, distinguishi them from other nations, adapted to the genius the people and country, and subservient, for t greatest part, to the Levitical priesthood, with whic almost the whole polity was interwoven. 4thl There is a clearer and more perfect promulgatio knowledg

knowledge and practice of Chriſtian liberty, in all its parts and degrees.

XX. SIXTHLY, We may reckon among the benefits of the New Teſtament the reſtoration of the Iſraelites, who were formerly rejected, and the bringing them back to the communion of God in Chriſt. Paul has unfolded this myſtery to the Gentiles, *Rom.* 11. 25——27. *For, I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved: as it is written, there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them, when I ſhall take away their ſins.* 6th Benefit, the reſtoration of the Iſraelites.

XXI. On this place obſerve, 1ſt, That the apoſtle here explains ſome *myſtery*; that is, a ſecret thing, not known but by revelation, and taken notice of by few, and happening beyond the expectation and judgment of reaſon; in fine, the whole method and manner of executing which, lies in a great meaſure concealed: ſee 1 Cor. 2. 7, and 1 Cor. 15. 51, and Eph. 3. 3. 2dly, That it is the intereſt of the Gentiles to be acquainted with this myſtery, to prevent their entertaining higher thoughts concerning themſelves, and lower concerning the Iſraelites: we are therefore to take care, to enquire diligently, and with attention, into what the prophets have foretold concerning this matter. 3dly, The apoſtle here ſpeaks of the people of Iſrael, not figuratively but properly ſo called; who were at this time blind, obdurate, ſtupid, and hardened, of which v. 7. Iſaiah foretold this judgment of God againſt Iſrael at large, chap. 6. 9. 10, compared with Acts 28. 26, Iſa. 29. 10, 11. To this alſo ſeems applicable, *that whirlwind of the Lord, that fury, and continuing whirlwind, which ſhall abide on the head of the wicked*, of which, Jer. 30. 23. In ſhort, this is that forlorn condition of the blinded nation of Jews, which taking its

That is, a myſtery.

To be made known to the Gentiles.

Blindneſs is happened to Iſrael.

Only in part.

its riſe in the apoſtles time, continues to this our day. 4thly. That this blindneſs is *in part* happened to Iſrael. The whole nation from its firſt origin even to the end of the world, is conſidered as one whole; a certain part of which are thoſe, who either have or now do, or hereafter ſhall live in the days of the wrath and indignation of God: *blindneſs ha ſeized that part only.* 5thly. That blindneſs is to continue upon them no longer, *than till the fulneſs o the Gentiles be come in*; that is, till the goſpel i preached among all nations of the world whatever Which, indeed, began to be done by the apoſtle and their fellow-labourers; but could not be don perfectly, both on account of the extent of the world and the ſhortneſs of human life, and likewiſe becauſ many nations (as all the American) were at that time unknown. This therefore ſtill remains to be don ſucceſſively; God in his admirable providence paving the way for his word. The offer of grace was firſ made to the Iſraelites. When they refuſed it wa ſent to the Gentiles; but when the fulneſs of them ſhall be brought in, it will be again given to th Iſraelites; *that the laſt may be firſt and the firſt laſ Luke* 13, 30, ſee Luke 21, 24. 6thly. That whe the fulneſs of the Gentiles is brought in, *all Iſra ſhall be ſaved*: that is, as our Dutch commentator well obſerve, not a few, but a very great number and in manner the whole Jewiſh nation, in a fu body Peter Martyr has judiciouſly explained th fulneſs of the Gentiles, and the whole body of Iſra in the following words. *But we are to underſtand limited fulneſs, and a fixed and determined collection which is therefore called fulneſs, becauſe there will b an exact and a very great number of believers, ſo th the church ſhall be publickly owned and had in gre eſteem among the Gentiles, juſt as all Iſrael is to be take for a great number of Jews, among whom Chriſt ſhou be publickly acknowledged not that ſome, as well of t Gentiles as Jews ſhall not be loſt.*

To laſt till the fulneſs of the Gentiles be come in.

Which being come in, all Iſrael ſhall be ſaved.

XXII

XXII. From what we have ſaid before, it appears, that they depart from the apoſtle's meaning, who, by *all Iſrael*, underſtand the *myſtical Iſrael*, or the people of God, conſiſting both of Jews and Gentiles, without admitting the converſion of the whole Jewiſh nation to Chriſt, in the ſenſe we have mentioned. Notwithſtanding this may be confirmed by the following arguments. 1ſt, The apoſtle ſpeaks of that Iſrael, to whom he aſcribes his own pedigree, v. 1; whom he calls his fleſh, that is, his kindred, v. 14, and the natural branches, v. 21; whom he conſtantly diſtinguiſhes from the Gentiles; to whom, he teſtifies, blindneſs is happened. All this is applicable to Iſrael properly ſo called. 2dly, He lays before us a myſtery: but it was no myſtery, that a very few Jews were converted to Chriſt together with the Gentiles; for we have daily inſtances of that. 3dly, He reminds the Gentiles, not to exult over, or deſpiſe the Jews, from this argument, that, as they themſelves were now taken in among the people of God, ſo, in like manner, the Jews were in due time to be taken in again. But if the apoſtle meant, that the body of the Jewiſh nation was to continue in their hardneſs; and but a few of them to be ſaved, who, joined to the Gentiles, ſhould form a myſtical Iſrael, the whole of that diſcourſe would be more adapted to the commendation of the Gentiles, than of the Iſraelites; and encourage rather than repreſs the pride of the Gentiles. 4thly, As the fall and diminiſhing of Iſrael, v. 12, and their caſting away, verſe 15, are to be underſtood; ſo likewiſe the receiving and ſaving them; for here the rules of a juſt oppoſition muſt be obſerved. But the fall, diminiſhing and caſting away of Iſrael are to be underſtood of the generality of the Jewiſh nation: therefore the receiving and ſaving of Iſrael in like manner.

Not the myſtical Iſrael only, but alſo the natural.

XXIII. From which it is evident, that GROTIUS miſtakes, when he is poſitive, that this prophecy was fulfilled, at that time, when the idols and military enſigns

Not fulfilled about the time of

the deſtruction of Jeruſalem.

ſigns of the Romans were openly ſeen in the temple, becauſe, that then many, who had embraced Chriſtianity, together with thoſe, who had been Chriſtians before, were exempted from the following calamities. To which was added, the converſion of many Jews upon the deſtruction of the city and temple, ſince now the truth of Chriſt's predictions appeared in a much clearer light, and the galling yoke of perſonal bondage had broke the obſtinacy of many, as Veſpaſian and Titus put no bar in the way; for proving this he quotes a paſſage from *Juſtin, adverſus Tryphonem.* But ſuch abſurd imaginations are contrary to the light of all hiſtory. For, during the ſiege, the whole of the Jewiſh nation, which was all over plunged in their guilt and perfidy, were made to ſuffer the juſt puniſhment of their ſins. Which is very far from that ſalvation, which Paul here aſſures us of. If any joined the Chriſtians at that time, their number was ſo inconſiderable, compared with the reſt, that it is ridiculous to give them the name of all *Iſrael. Juſtin* ſays nothing, but that SOME *of them being daily inſtructed in the name of Chriſt, had quitted the way of error:* which differs very much from all *Iſrael.* We may add, that by that fancy of Grotius the times of caſting away and receiving are entirely confounded. For never was the breaking off, and cutting away the natural branches more palpably ſeen, according to the Baptiſt's prophecy, Mat. 3. 10, than at the time, that Grotius imagines they were grafted in.

Iſ. 59. 20.

XXIV. In fine, the prophetic teſtimony, alledged by the apoſtle from *Iſa.* 59. 20, confirms our explanation: where the Hebrew words properly denote, *the Redeemer ſhall come* לְצִיּוֹן *to Zion*; or according to the Septuagint, ἕνεκεν σιὼν, *on account of Zion, and unto them that turn from defection in Jacob. Paul,* generally following the Septuagint, has rendered the words ſomewhat differently, but to the ſame purpoſe and meaning.

XXV.

XXV. Obſerve, 1ſt, That the apoſtle here very juſtly explains Zion and Jacob of the Jews; for, theſe are the natural ſons of Jacob, natives, citizens of Zion; the others are only naturalized, that name therefore primarily and of itſelf agrees to them. And then alſo he ſpeaks of thoſe, with whom the covenant was made; as it is ſaid in the text, v. 21. *this is my covenant with them:* but that teſtament and covenant belong to Iſrael; *whoſe are the covenants and promiſes*, Rom. 9. 4: ſee Lev. 26. 44, 45. Moreover, Zion and Jacob denote, not ſome few of Iſrael, but the whole body of that nation, as Gen. 49. 7. For, in Zion all the tribes had a right, Pſ. 122. 4. Zion and Jacob denote the whole Jewiſh nation.

XXVI. 2dly, The גואל *Goel* is promiſed to Zion, that is, the Kinſman-Redeemer, who can juſtly ſay, theſe are mine, and that in right of conſanguinity, for I am the neareſt kinſman. True it is, Chriſt may be called the *Goel* and near kinſman of all nations, on account of his being of the ſame human nature with them, which he aſſumed: yet he is chiefly and firſt of all the *Goel* of Iſrael, becauſe of them are the fathers, of whom as concerning the fleſh Chriſt came Rom. 9. 5. And therefore, perhaps, the apoſtle ſaid, the redeemer ſhall come *out of Zion:* for as the relation, which is expreſſed by the term, *Goel*, could not be ſet forth by the Greek, ῥυόμενος he was willing, by this means, to make up the imperfection of the Greek language, by intimating, that the redeemer was in ſuch a manner to come to Zion, as at the ſame time, with reſpect to his human nature, to come out of Zion. The advent of the deliverer ſuppoſes alſo ſuch a time, in which other Lords, beſides Jehovah, were to rule over Zion, Iſa. 26. 13, from whoſe illegal dominion he was, with a ſtretched out arm, to ſet free and deliver his people. The Goel promiſed.

XXVII. 3dly, The work of this redeemer will be *to turn away iniquity from Jacob.* In the Hebrew it runs, *he ſhall come to thoſe that return from defection.* The meaning is the ſame: he will impart his grace To turn away iniquity from Jacob.

and ſalvation to thoſe, who, by a true faith and repentance, ſhall return unto God. And as they cannot give this repentance to themſelves, the redeemer will beſtow it upon them, ſee Acts 5. 31. Not only the Greeks have thus rendered the words of the prophet, but alſo the *Chaldee, and to turn the rebellious of the houſe of Jacob to the law.* And to this purpoſe is what follows in Iſaiah, chap. 59. 21. concerning giving the Spirit of God in Iſrael, and the putting his word in their mouth. The ſum of the whole is, that, by the efficacy of the redeemer, the Jews are in due time to be converted from their rebellion and tranſgreſſions.

Which will be perfectly accompliſhed in the laſt days.

XXVIII. 4thly, As this is not yet accompliſhed, as to the whole body of the Iſraelites, and yet the ſcripture muſt be fulfilled, the apoſtle has juſtly inferred, that in the laſt times, it will be perfectly fulfilled. For, ſeeing the foundation thereof is God's covenant with Iſrael, and this a firm covenant, ſtable, immutable, and ſuſpended on no ambiguous condition (for what condition could that covenant admit, which allots both remiſſion of ſins and repentance to Iſrael?) it is not poſſible, but that every thing ſhall happen exactly, according to the promiſe and prediction. *And this is my covenant with them, ſaith God.* But concerning this covenant he ſpeaks as follows, Iſa. 54. 10, *For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith Jehovah, that hath mercy on thee.* And again Jer. 33. 25, 26, *Thus ſaith Jehovah, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: then I will caſt away the ſeed of Jacob, and David my ſervant.* Add Pſ. 105. 8, 9, and Deut. 4. 31. All this being addreſſed to the whole body of the nation, it muſt of neceſſity be fulfilled at the appointed time.

Nor poſſible to be made

XXIX. 5thly, But becauſe ſome perhaps might think that thoſe horrid crimes, of which the Iſraelites had been guilty, might hinder that bleſſing of God from

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coming to them: the apoſtle adds a teſtimony, whereby God promiſes to take away their ſins; which cannot but be accompanied with repentance and faith in the Meſſiah, and the communication of his grace. True, indeed, it is, we have not thoſe words in Iſa. 54. But yet they are in Iſa. 27. 9, where the Greek verſion has the very words, ὅταν ἀφελώμαι τὰς ἁμαρτίας αὐτῶν. It is not unuſual with the apoſtle to collect ſeveral teſtimonies into one, and to explain the words of one paſſage by thoſe of another And indeed this obſervation was of great importance: for, if any thing ſhould ſeem to ſtand in the way of the reſtoration of the Jews, it was their extreme impiety. Wherefore there are frequent promiſes concerning the expiation of the crimes, they had committed, as Deut. 32. 43. Jer. 33. 8, and Jer. 50. 20.

void by the ſins of the Iſraelites.

XXX. Some perhaps may ſay, are there not clearer expreſſions in proof of this matter in the prophets? Why then does the apoſtle pitch upon theſe, the force and cogency of which does not at firſt ſight appear? I anſwer, there are ſuch, which we ſhall preſently produce: but here the ſupreme and admirable wiſdom of the Holy Spirit ſhines forth, partly, becauſe by ſelecting theſe, he would bring us to conſider entire prophecies, which, as it were, he points out to us, and of ſuch a nature, as to give full conviction of this matter. Partly, that by arguing from prophecies leſs evident, he might conſtrain us to give credit to ſuch as are more clear and expreſs. For who will take upon him to wreſt to a different meaning ſuch evident teſtimonies, as by the very ſound of their words lead to their ſenſe, when he obſerves, that *Paul* draws his reaſons from ſuch as ſeemed much more remote from the purpoſe?

Why the Apoſtle uſes not clearer teſtimonies.

XXXI. Should any one deſire clearer teſtimonies, we offer the following to his conſideration: from Moses, *Lev.* 26. 41—45. *Deut.* 4. 30, 31, *Deut.* 30. 1——6. and *Deut.* 32. 43. From the Psalms, *Pſ.* 102. 14—18, and *Pſ.* 85. 9, 10. From Isaiah,

Many ſuch extant.

Iſa. 11. 11, 12. *Iſa.* 19. 24, 25. *Iſa.* 49. 14, &c. *Iſa.* 62 throughout. From JEREMIAH, *Jer.* 3. 18, &c. *Jer.* 31. 1, and from *v.* 31 to the end. *Jer.* 32, 37, &c. *Jer.* 33. 24—26. From EZEKIEL, *Ezek.* 36. 24 to the end. *Ezek.* 37 throughout, eſpecially from *v.* 15. *Ezek.* 39. 25 to the end. Add HOSEAH 3. 5. All theſe promiſes are more ſublime, than that the time can be aſſigned, in which they can be ſuppoſed to have been as yet fulfilled. From the NEW TESTAMENT, add *Mat.* 23. 29. *Luke* 21. 24. 2 *Cor.* 3. 16. The reader may pleaſe to ſee what we have ſaid on this head in a particular book concerning the ten tribes of Iſrael, from chap. 9, to the end; where he will find moſt of thoſe prophecies carefully, and at greater length explained.

The thing itſelf to be maintained but the reſt to be left to God.

XXXII. As from all this it is evident, we are to expect the general converſion of the *Iſraelites* in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We chooſe not to multiply minute queſtions, either out of curioſity, or incredulity, concerning the time, place, manner, means, and the like circumſtances of this myſtery, which God has reſerved in his own power. Let us maintain the thing itſelf, and leave the manner of it to God. We ſhall then beſt of all underſtand thoſe obſcure prophecies which deſcribe it, when we ſhall be able to compare the event with them. Our Calvin, as his manner is, ſpeaks with prudence and gravity. *When ever the longer delay is apt to throw us into deſpair, let us recollect the name myſtery, by which Paul clearly puts us in mind, that this converſion is not to be in the ordinary or uſual manner: And therefore they act amiſs, who attempt to meaſure it by their own private ſentiments. For, what more perverſe, than to account incredible, what falls not in with our opinion? Being therefore called a myſtery, becauſe incomprehenſible until the time of its revelation. Moreover, it is revealed to us, as it was to the Romans, that our faith, acquieſcing in the word, may ſupport our expectation, until the*

effect itſelf be made manifeſt. We ſhall conclude theſe things with the wiſh and words of *Maimonides* at the end of his *More Nevochim*. *But may the great and good God himſelf purify all Iſrael, according to his promiſe: then the eyes of the blind will be opened. The people ſitting in darkneſs have ſeen a great light: to thoſe who ſit in the ſhadow of death, the light is ariſen.*

7th benefit, the riches of the church and life from the dead.

XXXIII. LASTLY, To this reſtoration of *Iſrael* ſhall be joined the riches of the whole church, and as it were, life from the dead, *Rom.* 11. 12. *Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?* and *v.* 15, *For if the caſting away of them be the reconciling of the world; what ſhall the receiving of them be, but life from the dead?* The apoſtle intimates, that much greater and more extenſive benefits ſhall redound to the Chriſtian church from the fulneſs and reſtoration of the Jews, than did to the Gentiles, from their fall and diminution: greater, I ſay, *intenſively*, or with reſpect to degrees, and larger with reſpect to *extent*.

Riches both in reſpect of gifts.

XXXIV. As to *intenſeneſs* or degrees, it is ſuppoſed, that, about the time of the converſion of the Jews, the Gentile world will be like a *dead perſon*, in a manner almoſt as Chriſt deſcribes the church of *Sardis*, *Rev.* 3. 1, 2: namely, both that light of ſaving knowledge, and that fervent piety, and that lively and vigorous ſimplicity of ancient Chriſtianity, will, in a courſe of years, be very much impaired. Many nations, who had formerly embraced the goſpel with much zeal, afterwards almoſt to be extinguiſhed by the venom of Mahometaniſm, Popery, Libertiniſm and Atheiſm, would verify this prophecy: but upon the reſtoration of the Jews, theſe will ſuddenly ariſe, as out of the grave: a new light will ſhine upon them, a new zeal be kindled up; the life of Chriſt be again manifeſted in his myſtical body, more lively, perhaps, and vigorous than ever. Then, doubtleſs, many ſcripture-prophecies will,

will, after their accompliſhment, be better underſtood, and ſuch, as now appear dark riddles, ſhall then be found to contain a moſt diſtinct deſcription of facts: many candles joined together give a greater light: a new fire laid near another, gives a greater heat. And ſuch will the acceſſion of the Jews be to the church of the Gentiles.

And of the numbers that enjoy them.

XXXV. And not only ſo, but alſo many nations, among whom the name of Chriſt had long before been forgotten, ſhall be ſeen to flock again to the ſtandard of ſalvation then erected. For there is a certain fulneſs of the Gentiles, to be gathered together by the ſucceſſive preaching of the goſpel, which goes before the reſtoration of Iſrael, of which v. 25; and another richneſs of the Gentiles, that comes after the recovery of Iſrael. For while the goſpel, for many ages, was publiſhed now to this, then to that nation, others, gradually departed from Chriſt: but when the fulneſs of the Jews is come, it is altogether probable that theſe nations will in great numbers, return to Chriſt. An almoſt innumerable multitude of Jews reſide in Aſia, and Africa, among the Perſians, Turks, Indians, Chineſe, Japaneſe, and Tartars. When therefore, by the almighty hand of God, they ſhall be brought to the communion of the Meſſiah, their love to him will be the more ardent, as their hatred againſt him had been formerly more bitter. And is it not more than probable, that the nations among whom they live, being excited by their example and admonitions, ſhall come into the fellowſhip of the ſame faith? Certainly the words of the apoſtle lead us to this.

James's doctrine concerning this.

XXXVI. Agreeably to which James has ſaid, *Acts* 15. 15—17, *And to this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will ſet it up: that the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called,*

called, ſaith the Lord, who doth all theſe things. The reparation of the fallen tabernacle of David ſignifies the reſtoration of true and ſpiritual worſhip, among the Iſraelites. And when that ſhall come to paſs, the reſt of mankind, who never gave up their names to Chriſt, and the nations, upon whom his name was formerly called, but who, by their thoughtleſsneſs, loſt the benefit of the goſpel, will then with emulation ſeek the Lord.

Iſaiah's prophecy concerning the ſame thing.

XXXVII. And what is more evident than that prophecy in Iſaiah? The prophet chap. 59. 20. 21, having foretold the reſtoration of Iſrael, according to the apoſtle's commentary, immediately chap. 60. 1, exclaims, *ariſe, ſhine, for thy light is come, and the glory of Jehovah is riſen upon thee: v. 3, and the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing, &c.* Moreover, the riches of the church at that time are deſcribed v. 17, *for braſs I will bring gold, and for iron I will bring ſilver, and for wood, braſs, and for ſtones iron*; the moſt magnificent words to the ſame purpoſe, follow theſe. From the conſideration of which Peter Martyr has ſaid; *that, indeed, according to almoſt all the prophets, eſpecially Iſaiah, the happineſs of the church will be great: which it has not yet attained to, but it is probable that it will then* (on the converſion of the Jews) *attain to it.* We have not indeed the leaſt doubt, that there are many prophecies both in the Old and New Teſtament to this purpoſe, the full meaning of which we ardently pray the ſupreme being may teach his people by the event, the only undoubted interpreter of prophecies. 'Tis, however, our duty to be modeſt on the head, and not raſhly intrude into the ſecrets of providence, nor boldly abuſe, what we are neither allowed to know, nor ſuffered to ſearch into.

CHAP.

CHAP. XVI.

Of Baptiſm.

Baptiſm and the Lord's ſupper the only ſacraments of the New Teſtament.

I. THE ordinary SACRAMENTS of the New Teſtament are only two; BAPTISM and the LORD'S SUPPER. Theſe are ſignalized by the expreſs inſtitution of our king. Theſe were made uſe of by our Lord himſelf, to ſet us an example, and by this uſe they were conſecrated to the elect. Theſe are recommended to the Corinthians, as excellent priviledges of the New Teſtament church, and two like them, but of an extraordinary nature, were granted to Iſrael in the wilderneſs, 1 Cor. 10. 1—4. Theſe are held forth by the apoſtle, 1 Cor. 12. 13, as ſacred ſeals of the union and communion of believers, both with Chriſt, and with one another; and if there were any more of the kind, the apoſtle, according to his uſual accuracy and diligence, would not have paſſed them over in ſilence. Theſe in ſhort, are ſufficient to ſignify and ſeal the fulneſs of grace we have in Chriſt. For as two things are requiſite to complete our happineſs: firſt, our being abſolved from our ſins, and waſhed from our pollution; that we may be regenerated by the communication of the ſpirit of Chriſt to a new life of grace: and then nouriſhed in that life of grace, that is, ſuſtained, ſtrengthened and encreaſed therein, until we be promoted to the life of glory: both theſe are ſufficiently confirmed to us by theſe two ſacraments. Our firſt engrafting into Chriſt, and our regeneration by his ſpirit, are ſet forth by baptiſm; and the nouriſhment of our ſpiritual life by the holy ſupper.

Some thing like theſe, but of ec-

II. Concerning both theſe Sacraments of the New Teſtament, we are to obſerve, that ſomething correſponding to them, but only of eccleſiaſtical uſe, not of divine inſtitution, was practiſed by the ancient

Iſraelites.

Iſraelites. And herein the Lord Jeſus diſcovers his exceeding great wiſdom and goodneſs, that he would not diſcompoſe the weak minds of his people, by too much innovation, but retained the antient rites, eſtabliſhed them by his own authority, and rendered them more illuſtrious, by their ſignifying the moſt noble and myſtical things, which depended wholly on his own inſtitution. Eccleſiaſtic inſtitution, obtained among the Iſraelites.

III. And with reſpect to BAPTISM, of which we are firſt to ſpeak; it appears, that there was a twofold baptiſm in uſe among the Jews; the one of which they called טבילת נדה, *the baptiſm of uncleanneſs*, or of *Luſtration*, whereby legal uncleanneſs was waſhed away; the other, טבילת גרות, *the baptiſm of Proſelytiſm* or *initiation*, whereby thoſe of the Gentiles, who were converted to Judaiſm, were initiated into the church of Iſrael. Omitting the former, which is not ſo material to the preſent ſubject, we ſhall mention a few things concerning the latter. A twofold baptiſm.

IV. When a Gentile was received into the Iſraeliſh covenant, and, as the Jews ſpeak, became a Proſelyte of righteouſneſs, three ceremonies of initiation were uſed, without which even the Iſraelites themſelves, according to their received notion, could not enter into that covenant; to wit, מילה טבילה וקרבן CIRCUMCISION, BAPTISM, and SACRIFICE. And the Jewiſh maſters have fixed it as a law, that this baptiſm is ſo neceſſary, that without it, as much as without circumciſion, there can be no proſelytiſm; but this along with ſacrifice is all the initiation, that is neceſſary in the caſe of a female Proſelyte. That of the initiation of Proſelytes

V. The manner of baptiſm among the Iſraelites was this. 1ſt, They examined the proſelyte, who was to be initiated, with reſpect to the ſincerity of his converſion to Judaiſm: whether he deſired to make a profeſſion thereof, from the hopes of riches or honours in a flouriſhing republic; or from fear; or from an affection for an Iſraeliteſs; or any other ſuch like motive that was not good. And after he declared, The manner of it.

declared, that his motive was the alone regard he had for God, and an unfeigned love to the divine law, they inſtructed him in the ſeveral articles thereof; as concerning the unity of God, the abominable nature of idolatry, the reward of obedience, and concerning the future world, and other heads of their divinity. Which after he ſolemnly profeſſed to receive without the leaſt exception, he was directly circumciſed. 2dly. After the wound of circumciſion was perfectly healed, he was led to baptiſm; which was not performed, but in the preſence of Triumvirs, or three men, who were the diſciples of the wiſe, בשרים לדון, *who could exerciſe judgments*, that is, Iſraelites of the pureſt blood. It was their buſineſs not only to take care, that every thing was duely performed and to teſtify concerning this due performance according to the practice of their anceſtors; but further to inſtruct the perſon to be baptized, and already placed in the water, concerning ſome more, and ſome leſs, important precepts of the law. Such Triumvirs are generally in Scripture called *Elohim*. Chriſt in like manner declares, that, in the baptiſm of the New Teſtament, the *Elohim* are preſent, Mat. 28. 19, who are called the three witneſſes in heaven, 1 John 5. 7. 3dly. It was unlawful to adminiſter Baptiſm but in מקוה מים a natural *current*, or *collection of waters*; as a river, lake, fountain: becauſe, according to them, none could be duly baptized in water fetched from any place, and received in artificial receptacles. 4thly. The entire body was to be plunged at once: for if but the tip of a finger was undipt, ſuch a perſon was accounted to remain ſtill in his uncleanneſs. Yet it was not neceſſary, that the perſon to be baptized ſhould put off all his clothes, provided they were ſuch, as the water could eaſily penetrate. 5thly. But we are eſpecially to obſerve, that even little children were baptized, generally at the ſame time with their parents. For thus it is ſaid in *Talmud. Babylon. Tit. Erub. fol.* 11. *c.* 1.

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They baptize a little young proſelyte, in conſequence of the mind of the Sanhedrim.

VI. The effect of this initiation was, 1ſt. That the perſon ſo baptized, *being taken out from among the body of the Gentiles*, was accounted בן ברית *a ſon of the Covenant*, who was permitted *to come and have a ſafe retreat, under the wings of the Divine Majeſty.* 2dly. He was looked upon as one that was new born. Hence that common ſaying in the *Talmud*; *when ever one becomes a proſelyte, he is accounted an infant newly born.* For, they ſuppoſe, that ſome new ſoul, inſtead of his Gentile ſoul, is ſent down, from ſome palace in heaven, into the body of the proſelyte, after he is once come under the wings of the Divine Majeſty, and honoured with his kiſs. Aſſertions, which either have no meaning, or enigmatically ſignify regeneration by the Spirit of God. 3dly. The conſequence of this regeneration was a new kindred; ſo that he was not to look upon his former relatives (as brothers, ſiſters, parents, children) as belonging to him; nay, after this regeneration, he was to have no more any heathen kindred, or ſtand related to thoſe born in the time of Gentiliſm; juſt as, by the imperial law, all ſervile relation ceaſed upon manumiſſion. Hence *Tacitus* ſays, *Hiſt. Lib.* 5, *nor do they entertain any notion more than that of making no account of their parents, children, brethren.* With which may be compared Luke 14. 26. And effect.

VII. They make the firſt practice of this baptiſm to be very ancient. Some aſcribe it to the patriarch Jacob, when he received into his family and domeſtic church the Shechemite young women, and other Gentiles who reſided with him: becauſe it is ſaid, Gen. 35. 2, *then Jacob ſaid unto his houſhold, and to all that were with him, put away the ſtrange Gods that are among you,* והטהרו, *and be clean and change your garments.* Where *Aben Ezra* explains the words, *be clean*, by the *waſhing of the body.* Others derive the firſt teſtimony, or practice, of this baptiſm, from what Its original.

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is ſaid to *Moſes*, *Exod.* 19. 10. *Go unto the people and ſanctify them to day and to morrow, and let them waſh their clothes.* And again, v. 14, *and he ſanctified the people, and they waſhed their clothes.* Thus they would have the waſhing of the perſons to be included in, or ſet forth by, the waſhing of their clothes. But theſe things are uncertain. They would have ſpoken more to the purpoſe, had they obſerved with *Paul* that the *Iſraelites were baptized unto Moſes in the cloud and in the ſea*, 1 Cor. 10. 1, 2, of which we have formerly ſpoken at large. It is more probable, what they ſay elſewhere, that, in the time of David and Solomon, when the republic of Iſrael was in its moſt flouriſhing ſtate, a great number of proſelytes was initiated by baptiſm. Whoever would know more of this baptiſm, and learn the teſtimonies of the Jews themſelves, may conſult *Selden, de jure Nat. & Gent. Lib.* 2. *c.* 2 and 4; and alſo, *de Succeſſionibus ad leges Hebræor. c.* 26. And again, *de Synedriis Lib.* 1 c. 3; and *Lightfoot* on Mat. 3. 6. Alſo *Altingii diſſertat. de Proſelytis, Theſ.* 27. *ſeq.*

Baptiſm without any divine authority before John.

VIII. But whatever be the caſe as to the antiquity of that rite, no divine inſtitution can be aſſigned for it prior to John, the harbinger of Chriſt, who was ſent by God to baptize. For, this was expreſsly given him in charge, *the word of the Lord came unto John*, Luke 3. 2, John 1. 33. From this, however, it appears, whence it came, that the Scribes and Phariſees are never ſaid to have found fault with John for his baptiſm, but that they only aſked him, by what, and whoſe authority, he baptized? John 1. 25: hence alſo it was, that ſuch numbers of people flocked to his baptiſm: for he was celebrated both for his piety and doctrine; nor did he uſe a new rite; he taught, that the kingdom of heaven, which was ardently longed for and expected by all at that time, was at hand; exhorted every one that came to him, to ſuffer himſelf to be initiated therein, as it was now at the door, by taking upon him his baptiſm,

tiſm, and by a profeſſion of repentance. From that time baptiſm was of divine inſtitution among the Jews.

IX. But it was not yet a ſacrament of the New Teſtament: for, as the whole of John's miniſtry was, as it were, ſomething intermediate between both Teſtaments, and tended to prepare the way for the Lord, the author and herald of the New Teſtament: ſo, in like manner, his baptiſm initiated the penitent and believing into the kingdom of heaven; which, indeed, was near, but not yet actually come, Mark i. 2—8. Hence *Tertullian, adverſus Marcionem, Lib.* 4. *c.* 33, calls *John the boundary ſet between the Old and New, at which Judaiſm ſhould terminate, and from which Chriſtianity ſhould begin. Nazianzenus* alſo, *Orat.* 39, *quæ eſt in Sancta lumina*, calls him *the middle perſon between the Old and New Teſtaments.* Yet his miniſtry belonged rather to the New, than to the Old Teſtament: as a forerunner is rightly judged to be of, and with that king, whom he precedes. Whence the baptiſm of John is by the author of *Queſt. ad Orthodoxos*, which we have in Juſtin Martyr's works, Queſt. 37, called the *proem* or introduction *to the goſpel of grace.* To which that baptiſm came neareſt, *which John* adminiſtered unto the faith of the Meſſiah, now preſent, and manifeſting himſelf to Iſrael, John i. 29. 31. Not yet a ſacrament of the New Teſtament.

X. I take the firſt baptiſm of the New Teſtament to have been that, which was adminiſtered by Chriſt's diſciples, at the command of their maſter, for a confeſſion of the preſence of the Meſſiah, John 3. 22. Yet at that time it was confined, for the moſt part to the Jews. But it was made a ſacrament of the Univerſal church, after the New Teſtament was ſealed by Chriſt's blood, and confirmed by his reſurrection, to be preached all over the world by the apoſtles, who were very ſoon to be baptiſed with the Holy Ghoſt, Mat. 28. 19. But that adminiſtered by Chriſt's diſciples, unto the faith of the Meſſiah, now preſent, was ſuch.

XI.

Wherein the baptiſm of John and of Chriſt agrees or diſagrees.

XI. John's baptiſm differed from that adminiſtered by Chriſt's diſciples, not in eſſence, but in circumſtances only. For, 1ſt. Both were from heaven, and grounded on God's command: which we are ſure of with reſpect to Chriſt's baptiſm, and as to John's appears from John 1. 33, Luke 7. 30, Mat. 21. 25. 2dly. In both there was a dipping in water, Mat. 3. 11, Acts 8. 36. 3dly. Both adminiſtered into the faith and confeſſion of Chriſt, Acts 19. 4, 5. 4thly. Both were a ſign and ſeal of the remiſſion of ſins Mat. 3. 6. Luke 3. 3. Acts 2. 38. 5thly. In the participation of both there was an obligation to repentance on the perſon: ſee the laſt text. Nevertheleſs they differ, 1ſt. In that John's baptiſm was indeed from God but not from Chriſt, as the incarnate mediator, acting as the king of his church. 2dly. In that as we have ſaid it was rather a preparation for, than a ſacrament of the New Teſtament. Baſil in his treatiſe *quomodo baptizetur aliquis baptiſmate, quod eſt in Evangelio Domini noſtri Jeſu Chriſti.* How a perſon is baptized with the baptiſm, which is in the Goſpel of our Lord Jeſus Chriſt diſtinguiſhing between John's and Chriſt's baptiſm, ingeniouſly writes, *the baptiſm of the former was introductory*, or initiatory; *that of the latter perfective.* 3dly. In that God communicated therein a more ſparing meaſure of the Spirit; where as in the beginning of the Goſpel, the gift of tongues and prophecy, which in ſcripture comes under the appellation Spirit, was conferred on very many, who were baptized with Chriſt's baptiſm.

What in baptiſm to be conſidered.

XII. But we are principally to treat concerning this baptiſm, which has Chriſt for its author. For, the fuller underſtanding of which, we are diſtinctly to explain, I. The external *Sign.* II. The ſpiritual *thing ſignified.* In the *Sign* we are to diſtinguiſh between the *element* and the *ceremony*, or ſacred rite employed about the element. The *element* here to be uſed, is true, plain, natural water: ſuch as John baptized with, Mat. 3, 6, 16, John 3. 23; the apoſtles and others,

others, as Acts 8. 28, and Acts 10. 40. Accordingly Eph. 5. 26, it is called *the waſhing of water*. The ſacred rite conſiſts, I. In the application of the water to the body of the perſon to be baptized. II. In pronouncing a certain form of words.

Tho' the ancients baptized by dipping.

XIII. Concerning the former it is queried, whether baptiſm may be duly adminiſtered by *immerſion* only, or alſo by *effuſion* of the water out of a veſſel, or by *Aſperſion* or ſprinkling? To which we anſwer in the following poſitions. 1ſt, It is certain, that both John and the diſciples of Chriſt, ordinarily uſed dipping: whoſe example was followed by the ancient church: as *Voſſius, Diſput.* 1. *de baptiſmo, Theſ.* 6, and *Hoornbeck de baptiſmo Veterum, Sect.* 4, have ſhewn from many teſtimonies both of the Greeks and Latins. 2dly, It cannot be denied, but the native ſignification of the words, βάπτειν and βαπτιζειν is to

And that rite ſeems to reſt on weighty reaſons.

plunge or *dip*: ſo as to be altogether ſomething more than ἐπιπολάζειν, *to float on the ſurface*; but leſs than δῦναι, *to go to the bottom* and periſh: as *Voſſius* remarks *Theſ.* 1. ibid. However, I have obſerved, that the term καταδύσις, *going to the bottom*, is frequently uſed by the ancients in the matter of baptiſm. *Athanaſius, Queſt.* 94. τὸ καταδύσαι τὸ παιδίον ἐν τῇ κολυμβήθρᾳ, &c. *the going down or dipping of the child in the bath.* And *Sozomen, Lib.* 6. *c.* 26, has charged Eunomius with a hereſy, for teaching, that *the ſacrament of baptiſm ought to be performed by once dipping*. Similar examples are every where to be met with. *Salmaſius*, in his obſervations on *Sulpitius Severus, de Vita Martini, c.* 15, has made the following obſervation, Βάπτειν, *from which* βαπτιζειν, *ſignifies immerſion, not aſperſion: nor did the ancients baptize any but by dipping, either once or thrice: except clinicks, or perſons confined to a ſick bed, becauſe theſe were baptized in a manner they could bear; but in an entire font, as they who put their head under water, but their body was ſprinkled all over. Cypr.* 4. *Epiſt.* 7. *Thus when Novatus in his ſickneſs, received baptiſm*

baptiſm, he was but ſprinkled all over, Euſeb. 6. Hiſt. c. 43. Nor are we to conceal, 3dly, That there is a greater copiouſneſs of ſignification, and a fuller ſimilitude between the ſign and the thing ſignified in immerſion: as we ſhall ſhew, when we come to that point. 4thly, Nay, that immerſion may be performed in cold countries, without any great danger of health and life, appears from the example of the Ruſſians, who plunge the children that are to be baptized three times all over: not believing, that baptiſm can be duly performed any other way; and never uſe lukewarm water, but for perſons infirm. As the Muſcovite writers relate at large, *in Georgius Fevlovius Annotationes ad Enchiridion Chriſtophori Angeli de Statu hodiernorum Græcorum, p. 470. Seq.* 5thly, Be that if cold water ſhould be thought more inconvenient or dangerous, it may be warmed: which the ſaid *Chriſtophorus Angelus* teſtifies, c. 24, is done among the Greeks. *The Greeks,* ſays he, *keep in their churches a kind of large veſſels called Baptiſteria, that is, veſſels ſo large, as are ſufficient to admit the infant to be plunged all over therein.* When therefore any child is to be dipt in this font, *the relations of the infant firſt of all warm the water with ſome odoriferous herbs.* And if the water was, in like manner, warmed in our climate, there would ſeem to be no ſuch great hazard in the dipping of perſons to be baptized.

Yet baptiſm duly performed by aſperſion or pouring.

XIV. 6thly, But then we are not to imagine, that immerſion is ſo neceſſary to baptiſm, as that it cannot be duly performed by pouring water over, or by aſperſion; for, both the method of pouring, and that of aſperſion are not without arguments for them. 1ſt, Tho' we find the apoſtles dipped, it does not follow they always obſerved that method. It is more probable, the three thouſand who were baptized in one day, Acts 2. 41, had the water poured or ſprinkled on them, rather than that they were dipt. For, it is not likely, that men, who were ſo much employed in preaching, as the apoſtles were,

were, could have leiſure for ſo tedious an immerſion of ſo many thouſands. Nor is it probable, that Cornelius, Lydia and the Jailor, who were baptized in private houſes, with their families, had baptiſteries at hand, in which they could be plunged all over. Inſtances of pouring the water over perſons are brought from antiquity by *Voſſius Diſput.* 1. *de Baptiſ. Th.* 9. Which Joſhua Arndius, without mentioning Voſſius, has inſerted in the ſame order in his *Lexicon Antiquitat. Eccleſiaſt. p.* 66. 2dly, Though βαπτίζειν properly ſignifies to plunge or dip, yet it is alſo more generally uſed for any waſhing, as *Luke* 11. 38. Well therefore ſays *Dominicus a Soto, Diſtinct.* 3. *Queſt. un. Art.* 7. *In baptiſm there is ſomething eſſential, as the waſhing, according to Eph.* 5. 26, *where the apoſtle calls Baptiſm* the waſhing of water: *ſomething accidental, namely, the waſhing in this or the other manner.* 3dly. The thing ſignified by baptiſm is explained both in the Old and New Teſtament by the terms of pouring water over, and of aſperſion. Concerning pouring water over ſee Iſa. 44. 3: concerning aſperſion, Iſa. 52. 15. Ezek. 36, 25. Heb, 12. 24, 1 Pet. 1. 2. I deny not, that, in theſe quotations, there is an alluſion to the Levitical ſprinklings; yet from them it appears, that the application of the blood and Spirit of Chriſt, which believers of the New Teſtament enjoy, is properly ſhadowed forth by the rite of aſperſion. To this the apoſtle leads us in expreſs terms, Heb. 9. 13, 14, *for if the blood of bulls and of goats, and the aſhes of an heifer* SPRINKLING *the unclean, ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt purge your conſcience from dead works?* 4thly. We add, that the whole nature of the New Teſtament, which is wholly made up of mildneſs and liberty, frees the tender age of infants to be baptized, eſpecially in northernly climates, from the neceſſity of being ſtripped naked and plunged all over. Tho' that poſſibly might be done without hazard of life, yet

not without ſome other inconvenience. 5thly. Others add, that, in antient times, in which candour and ſimplicity flouriſhed more, the perſons to be baptized were, without any indecency, ſtripped naked: yet afterwards, as the lewdneſs of others, ſo of thoſe, on whom it was incumbent to adminiſter baptiſm, encreaſed, experience clearly teſtifying it to the whole world, this could no longer be done with decency; and therefore, for five centuries back, that cuſtom has been gradually diſcontinued almoſt all over the Weſt. See *Voſſius* in the place already quoted. Who has this from *Joſephus Vicecomes*, *de ritibus Baptiſmi Lib*, 4. *c*. 10, 15. To whom, however, *Giſbert Voetius*, a divine of immortal memory, oppoſes his learned conſiderations, *Polit. Eccles. T. p.* 690, proving by no contemptible arguments againſt Vicecomes and Voſſius, that perſons to be baptized, quite naked, did not obtain in the ancient church. But tho' this act of ſtripping ſhould be more reſerved and modeſt than is uſually repreſented by painters; yet on account of the depravity of men, the rite of affuſion or aſperſion ſeems to be ſafer, for which no ſuch naked expoſure of the body is requiſite. From all which we conclude, that the Latins were very unkindly, and therefore without reaſon, called by ſome Greeks in the council of Florence, Abaptiſts, becauſe they did not go into the water and were plunged. See the hiſtory of that council, *Sect* 9. c. 9.

Dipping whether once or thrice immaterial.

XV. Whether immerſion or aſperſion be done once or thrice, I take not to be material: as we have no precept of our Lord concerning this. Yet the trine immerſion was more uſual among the ancients who alſo therein placed ſome myſtery. For thereby they would have it to ſignify, 1ſt. A confeſſion of the adorable Trinity, in whoſe name baptiſm was ſubmitted to. 2dly. *The death and reſurrection of Chriſt after three days*, as Athanaſius ſpeaks, Queſt. 94. 3dly. Ambroſe adds a third reaſon but of leſs weight

Li

Lib. 2. *de Sacram. c.* 7. *Thou haſt plunged for the third time, that the third confeſſion might wipe away the manifold failures of thy former life.* But afterwards in Spain, while the Arians numbered the immerſions, in order to divide the divinity, Leander, biſhop of Seville, conſulted Gregory II. biſhop of Rome, about the queſtion concerning the trine, or ſingle immerſion; who anſwered, that though the church of Rome dipt thrice, yet the church of Spain would rather be content with a ſingle immerſion: and it was decreed in the fourth council of Toledo in the year 633, that it ſhould be ſo; where Canon 5, or according to another edition, Canon 6, *both are accounted right, and both reprovable in the holy church of God.* Yet † one religious ceremony of a ſingle ſacrament is preferable; that every one may ſee the unity of the Godhead, and the trinity of perſons, therein. *The Unity, when we dip once; the Trinity, while we baptize in the name of the Father, the Son and the Holy Ghoſt.* See *Voſſius, Diſput.* 2. *de baptis.* And *Forbes, Lib.* 10. *c.* 5. §. 48, *ſeq.*

XVI. Indeed, it is not proper to adminiſter baptiſm without ſome words, by which the myſtery of it may be briefly explained: according to that well known ſaying of Auguſtin, *take away the word, and what is the water, but water only?* Yet we are far from thinking, that Chriſt preſcribed a form of words, which all were to make uſe of at all times, and in all places. Chriſt, indeed, commanded to baptize in the name of the Father, Son and Holy Ghoſt, but not preciſely to ſay, I baptize thee in the name of the Father, &c. The apoſtles are ſaid *to have baptized in the name of Jeſus, Acts* 2. 38. and *Acts* 8. 16, *Acts* 19. 5: and yet it does not follow, that they uſed this form, *I baptize thee in the name of Jeſus.* But as

Chriſt bound us to no form of words in baptiſm.

† This I apprehend, is the ſenſe of the author, whoſe words are, "ſimpli tamen myſterium ſacramenti præfertur."

baptiſm ought, by all means, to be performed in the name of the ſacred Trinity, to whoſe obedience and worſhip we are conſecrated by the waſhing of water: it alſo ſeems neceſſary, in the adminiſtration of it, to make either an explicit, or at leaſt an implicit mention of the trinity. Nor is it to be doubted, but he maintains ſome miſchievous error, who refuſes to follow a cuſtom received by all the Chriſtian world, and probably derived from apoſtolic example. But I dare not abſolutely condemn the baptiſm adminiſtered and received in the name of Chriſt, without any mention of the Father and Holy Spirit, both becauſe the baptiſm of the apoſtles is deſcribed in thoſe words by Luke, and becauſe, as Baſil has ingeniouſly obſerved *de Spiritu Sancto*; *to name Chriſt is to confeſs the whole Trinity: for this ſets forth both God who anoints, the Son who is anointed, and the unction, even the Holy Ghoſt.* We have ſomething like this in *Ambroſe, de Spir. Sancto, Lib.* 1, c. 3, quoted alſo by *Peter Lombard, Sentent. Lib.* 4. *Diſtinct.* 3, where he treats of the form of baptiſm. Neither is it an improper obſervation, that there is ſome difference in the caſe of baptized perſons, who, from Judaiſm, and of thoſe who from Gentiliſm embraced Chriſtianity: for it is proper that the Gentiles, who are converted from Idols to the true God; to that God, I ſay, who, by the diſtinction of the three perſons in one eſſence, is diſcriminated from thoſe that are not God's, ſhould be baptized into the expreſs confeſſion of the Trinity: but as the God of the antient *Iſraelites* and of the Chriſtians is one and the ſame, the profeſſing the Lord Jeſus ſeems to have been ſufficient in the baptiſm of the *Iſraelites*. And it is, poſſibly, for this reaſon, that joined, *Mat.* 28. that the Gentiles ſhould be baptized in the name of the Father, Son and Holy Ghoſt; but the *Jews* either ſuch by birth, or formerly become ſuch by profeſſing the Jewiſh religion, are ſaid to be baptized in the name of Jeſus.

XVI

XVII. Peter, 1 Ep. 3. 21, gives us to know, that baptiſm is a kind of type or figure, which ſignifies to commemorate and teach ſomething more heavenly and ſublime. And therefore having explained what is external and ſenſible, we are now to treat of the *Spiritual thing ſignified*; which may be conſidered either *generally*, or *particularly*. Baptiſm a type.

XVIII. The thing ſignified by baptiſm *in general*, is the *reception into the covenant* of grace, as adminiſtered under the *New Teſtament*. As circumciſion was the ſign and ſeal of the Old Teſtament, Gen. 17. 11. ſo baptiſm, which ſucceeds circumciſion, Col. 2. 11, is the ſign of the new covenant, and, as Baſil ſpeaks, *the inviolable ſeal* thereof. Moreover that reception into the covenant of grace imports two things. 1ſt. Communion with Chriſt, and his myſtical body, and conſequently a participation of all his benefits. 2dly. An engagement to incumbent duty. Both are ſignified and ſealed by baptiſm. In reſpect of the former, we are ſaid *to be baptized into one body*, 1 Cor. 12. 13; and *ſaved by baptiſm*, Tit. 3. 5, 1 Pet. 3. 21. With reſpect to the latter, baptiſm is called συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν, *the anſwer of a good conſcience towards God*, 1 Pet. 3. 21. And ſignifies more generally the reception into the covenant of grace under the New Teſtament.

XIX. A paſſage certainly that merits an accurate explication. Therefore we ſhall firſt ſhew what is *a good conſcience*: then what ἐπερώτημα *anſwer*, imports: laſtly to what the words εἰς Θεὸν *towards God*, are to be referred, whether to ἐπερώτημα, *anſwer* or to *a good conſcience*. 1 Pet. 3. 21, explained.

A conſcience is good in a twofold reſpect: 1ſt. *Sincerely good*, when it faithfully, in God's name, lays before a man what is to be done, and what to be avoided, and continually excites him to the careful practice of holineſs. 2dly. *Chearfully good*, when it makes him joyful, by giving him the teſtimony of ſincere holineſs. And therefore to have a good conſcience, as our apoſtle ſpeaks v. 16, is to live according to the dictates of the mind in ſuch a manner, that, A good conſcience what.

that you may be aſſured that you do well and pleaſ God. This Paul calls ἀπροσκόπον συνείδησιν, *a conſcienc void of offence*, *Acts* 24. 16.

ἐπερώτημα what.

XX. The word ἐπερώτημα (which we tranſlate *anſwer*,) is variouſly explained by the learned. *Oecu menius* explains it by ἀῤῥαβών, ἐνέχυρον, and ἀπόδειξις *earneſt*, *pledge*, *and demonſtration.* Which the celebrate Cocceius has adopted, who generally inſiſts, tha ἐπερώτημα denotes an argument, a ground of aſkin God as a father; and a ſign and ſeal, which we ma uſe with boldneſs, and when we draw near to Go may beg his ſaving graces without fear. But thi explication does not ſeem to agree with the origin o the word: and I doubt, whether any example of ſuc a ſignification can be produced from any approve author. Voſſius, in my opinion, obſerves much bette that ἐπερώτημα does not ſimply ſignify an interrogatio but that which is anſwered to another interrogatio For the perſons to be baptized aſk of God, whether h will be their God: and God, on the other hand, aſk and reſtipulates, whether they themſelves will mai tain a good conſcience towards him. Grotius's anno tations here are very learned: he obſerves, tha ἐπερώτημα is a law term, and generally uſed in Theoph lus, and the other Greek interpreters of the Roman la for a *ſtipulation:* as alſo in the Gloſſary, ἐπερωτῶ, *I ſtipu late.* But adds, that, by a metonomy, as is ofte the caſe in the law, an *anſwer*, or *promiſe* is compre hended under the name *ſtipulation.* Hence in th ſame Gloſſary, ἐπερωτῶμαι, *I promiſe*, *I engage.* If Bez had attended to this, poſſibly he would not have ſaid that it was harſh to tranſlate ἐπερωτᾷν *to anſwer*, as Era mus has done.

What the words TOWARDS GOD are referred to.

XXI. But which of theſe ſignifications, whethe that of ſtipulating, or of promiſing, ſhould here tak place, depends very much on the conſtruing th words *towards God.* Which may either be ſo con nected, as that *a good conſcience* may be ſaid to be *to wards God*, that is before God, or reſpecting him

all its actions; as Acts 24. 16; or ſo, that ἐπερώτημα may be ſaid to be *towards God*. If the former, it ſeems more agreeable to tranſlate ἐπερώτημα, *ſtipulation*, as Beza has learnedly done. For it is God who ſtipulates with, or requires of the Chriſtian, that he maintain a good conſcience towards him. But ſhould the latter be more agreeable, and the conſcience itſelf, or the Chriſtian, conſidered as ἐπερώτων giving an anſwer to God concerning a good conſcience; it is plain, *anſwer* or *promiſe* is the more proper ſignification. And both ſo beautifully agree with the apoſtle's deſign, that I can ſcarce tell which to prefer.

In baptiſm God ſtipulates a good conſcience towards himſelf, and man promiſes it to God.

XXII. For there are theſe two things in baptiſm. God *ſtipulates*, or requires a good conſcience *towards* himſelf; and the conſcience *anſwers and promiſes to God*, that it will endeavour to be ſo; or which ſeems more plain, man engages to keep a good conſcience. Formerly the biſhop, or ſome other perſon in his name, interrogated thus, or which is the ſame thing, ſtipulated, Ἀποτάσσῃ τῷ σατανᾷ *doſt thou renounce the devil?* The perſon to be baptized made anſwer, Ἀποτάσσομαι *I do renounce.* Again being aſked *doſt thou conſent to Chriſt?* He anſwered, *I do conſent: Tertullian de Baptiſmo* calls this *the engagement of ſalvation.* And *de reſurrectione carnis* ſays, *the foul is eſtabliſhed not by waſhing, but by the anſwer. Cyprian* called it the *interrogation of baptiſm. Epiſt.* 76 and 80. To the very ſame purpoſe are the words of Peter: for it is probable, that if not the very ſame, yet at leaſt a ſimilar form of aſking and engaging, and of the ſame import, was uſed in the ſuſception of baptiſm, even from the days of the apoſtles. And tho' there had been no expreſs form of this; yet baptiſm, being the firſt entering into covenant, virtually contains ſuch a ſtipulation and engagement.

The water of baptiſm denotes the blood and Spirit of Chriſt.

XXIII. But we are likewiſe more particularly to explain: firſt, what may be ſignified by the *water* in baptiſm; and then what by the *rites*, commonly uſed about the water. And the water certainly denotes

denotes both the *blood* and *Spirit* of Chriſt. It is plain, ſuch effects are, in the ſacred writings aſcribed, to theſe, as to the myſtical water, that ſignify and ſeal the communication of them by baptiſm: namely, to the *blood*, as the *impetrating cauſe:* to the *Spirit* as the *applying cauſe*, Paul, Heb. 12. 24, and Peter 1 Epiſt. 1. 2, ſpeak of the blood of Chriſt, with which we are ſprinkled. But the Spirit is expreſsly repreſented by the term water, Iſa. 44. 3. Ezek. 36. 25—27.

The analogy of both.

XXIV. The analogy or ſignification of this ſacrament principally conſiſts in theſe three things. 1ſt. Water is of all things moſt proper, either from the nitre, with which it is replete, or from ſome other quality, to waſh away the filth of the body. But the blood of Chriſt waſhes the ſoul from all the pollution of ſin, 1 John 1. 7; becauſe by his ſufferings he certainly merited, that we ſhould be preſented pure before God, Eph. 5. 25, 26. And the Spirit of Chriſt, who applies the merits of his blood, actually cleanſes us, 1 Cor, 6. 11. 2dly. Water alſo has a power to *drown* and to *ſuffocate:* the ſame efficacy is exerted by the blood and Spirit of Chriſt, for the mortification of the old man; of which we ſhall hear more preſently, and, on this account, Gregory Nazianzen called baptiſm the *deluge of ſin.* With which Ambroſe agrees *de Initiandis, c. 3, the water is that, in which the fleſh is drowned, in order to waſh away all ſin.* 3dly. Water is the *principle* of very many *living things*, and in their creation the Spirit brooded on the waters, Gen. 1. 3. The earth ſcarce produces any living thing, either of the vegetable or reptile kind, unleſs impregnated with water, Pſ. 65. 10. The very generation of the human fœtus is ſaid to be from water, Iſa. 48. 1 Pſ. 68. 27. Thus in like manner, the blood and Spirit of Chriſt, as the myſtical water, are the principles of our regeneration and new creation, John 3. 5. And as that is ſignified by the water of baptiſm, ſo

ſo baptiſm itſelf is called, Tit. 3. 5, *the waſhing of regeneration, and renewing of the Holy Ghoſt.*

XXV. With reſpect to the ceremonies in the adminiſtration, we are diſtinctly to take notice, I. Of the immerſion into the water, and the waſhing, that is the conſequence of it. II. The continuing under the water. 3dly. The emerſion out of the water. Theſe rites referred either to the *remembrance* of thoſe things, which Chriſt underwent, or ſignify the *benefits*, which Chriſt beſtows upon us, or put us in mind of our duty. The myſtical rites in baptiſm.

XXVI. Firſt therefore, the *immerſion* into the water, repreſents to us that tremendous *abyſs of divine juſtice*, in which Chriſt was plunged for a time, in ſome meaſure, in conſequence of his undertaking for our ſins: as he complained under the type of David, Pſ. 69. 2, *I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me.* But *more particularly*, an immerſion of this kind deprives us of the benefit of the light, and the other enjoyments of this world; ſo it is a very fit repreſentation of the *death* of Chriſt. *The continuing*, how ſhort ſoever, *under the water*, repreſents his *burial*, and the loweſt degree of humiliation, when he was thought to be wholly cut off, while in the grave, that was both ſealed and guarded. *The immerſion, or coming out of the water*, gives us ſome reſemblance of his *reſurrection*, or victory, obtained in his death over death, which he vanquiſhed within its inmoſt receſſes, even the grave: all theſe particulars the apoſtle intimates, Rom. 6. 3, 4. Partly referred to Chriſt.

XXVII. Moreover, baptiſm alſo ſignifies thoſe *benefits*, which believers obtain in Chriſt: and theſe are either *preſent* or *future*. Among the *preſent*, the principal is, fellowſhip in the death, burial, and reſurrection of Chriſt; and the conſequence of it, viz. the mortification and burying of our old man, and the raiſing of the new, by the efficacy of the blood and Spirit of Chriſt. For the *immerſion* into the water Partly to the benefits flowing from Chriſt, both preſent,

water, repreſents the *death of the old man*, even in ſuch a manner, that it can neither ſtand in judgement to our condemnation, nor exerciſe dominion over our bodies, that we ſhould ſerve it in the luſts thereof. In the former reſpect, the death of the old man appertains to juſtification: in the latter, to ſanctification. The *continuing* under the water, repreſents the *burying* of the body of ſin, whereby all hopes of a revival are cut off; ſo that after this, it is neither able to condemn, nor rule over the Elect. For as in burying, the dead body, which is covered over with earth, is removed from the ſight of men, and ſo weighed down by the earth thrown upon it, that, ſhould we ſuppoſe ſome life to have remained in the buried perſon to be beſtowed upon him anew by a miracle, yet it cannot fail to be ſtifled by the load of earth lying upon it, nor recover to any degree of permanence. In the ſame manner, when in baptiſm the perſon ſunk under the water, is for ſome time detained therein; this ſignifies and ſeals to us, that our ſins are removed from the view of the divine juſtice, never to be imputed to our condemnation: or as Micah ſpeaks, *c.* 7. 19, *he will ſubdue our iniquities, and caſt all our ſins into the depth of the Sea:* likewiſe that the power of ſin is ſo depreſſed and weakened, that it can no longer drive us at it's pleaſure, or hinder our ſalvation, or be able to reſume the power, which it has once loſt, in order to bring us again under its dominion. The *emerſion* out of the water is a ſymbol of the revival of the new man, after our ſins are now ſunk, to a Spiritual life by the reſurrection of Chriſt. And this alſo the apoſtle declares, Rom. 6. 3—6, and Col. 2. 11, 12, where he intimates, that our baptiſm is ſuch a memorial of the things that happened to Chriſt, as at the ſame time to ſeal our communion with him in all theſe things, and our union as it were into one plant.

and future.

XXVIII. But *future bleſſings* are alſo ſignified by baptiſm. For as in baptiſm, after we are immerſed in

in the water, we directly come out of it in ſafety; ſo, in like manner, it ſhall be, that tho' we may be preſſed with afflictions in this life, yet we ſhall not be overwhelmed by them, but, being at laſt delivered from them, ſhall be tranſlated into everlaſting joys. That calamities in ſcripture are compared to waters appears from many paſſages, as Pſ. 18. 4. Pſ. 32. 6, Pſ. 42. 7. Pſ. 144. 7. And afflictions are ſometimes called by the name of baptiſm, Mat. 20. 22. Mark 10. 32. Luke 12. 30. Therefore the coming out of the water, or the wiping off the water ſignifies, that we ſhall happily ſurmount all the difficulties of this life. See 1 Pet. 30. 20, 21. *Wherein* (in the ark of Noah) *few, that is eight ſouls were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us.* And as the Iſraelites when they entered the red ſea, under great apprehenſions of danger, were, upon the Egyptians being drowned, amazed, that at length they came ſafe to land; ſo, in like manner, believers having ſurmounted all the miſeries of this life, and ſtanding on the ſea of glaſs, ſhall ſing *the ſong of the lamb*, Rev. 15. 3, ſaying, *he brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, and eſtabliſhed my goings*, Pſ. 40. 2.

And a glorious reſurrection.

XXIX. Moreover, as in baptiſm are ſet forth the death, burial and reſurrection of Chriſt: but his reſurrection is a pledge of our glorious reſurrection: we may learn from our baptiſm, that after being buried, as it were in the water, we directly riſe out of it, ſo, at the laſt day, we ſhall be riſed out of our graves, to eternal life. Hence Theodoret ſays of baptiſm. *It is an earneſt of good things to come, a type of the future reſurrection, a communion in the ſufferings, and a participation of the reſurrection of our Lord:* Agreeably to the words of Chriſt, Mark 16. 16, *he that believeth and is baptized, ſhall be ſaved.*

Things ſomewhat

XXX. From what we have ſaid, it appears, that the rite of immerſion into the water, upon which

emerſion

more clearly figured by immerſion, but yet ſufficiently by ſprinkling.

emerſion follows, as was generally the practice among the ancients, has ſome ſignificancy and analogy to repreſent both the effect and the cauſe of that effect: yet we are not to imagine, that all analogy is deſtroyed by the practice of aſperſion, or pouring on the water. For, the pouring out, or aſperſion of the water, anſwers to the immerſion into it, and perhaps it would be better, if it was ſo copious, as to run over the whole face, and as it were cover it: by which means, the emerſion out of the water would be anſwered by the diſſipation of it. But the face and head repreſent, as it were, the whole perſon; ſo that what things are done in that part, may be accounted as done in the whole body; and as the face is covered with the water, the whole perſon may ſeem to be immerſed; and with the running off of the water on every ſide, the whole perſon may be accounted as taken out of it; and the communion in the thing ſignified ſhould not be rated by the quantity of the external ſign. A very ſmall portion of water may no leſs ſeal the abundance of the divine grace in baptiſm, than a ſmall morſel of bread, and a more ſparing draught of wine in the holy ſupper.

The myſtery of ablution.

XXXI. Thus far concerning the rites of immerſion and emerſion; let us now conſider the ablution or waſhing, which is the effect of the water applied to the body. In external baptiſm there is *the putting away the filth of the fleſh*, 1 Pet. 3. 21: which repreſents the ablution, or waſhing away the filth of the ſoul contracted by ſin, Acts 22. 16. *Ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord.* But the filth of ſin may be conſidered, either with reſpect to the *guilt*, which is annexed to the filth or ſtain, and ſo it is removed by remiſſion, which is a part of juſtification; or with reſpect to the *ſtain* itſelf, or ſpiritual deformity and diſſimilitude to the image of God, and ſo it is taken away by the grace of the ſanctifying ſpirit: and both are ſealed by baptiſm. Of the former Peter ſpeaks, Acts 2. 38; *be baptiſed*

baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins. Concerning the latter Paul writes *Eph.* 5. 25, 26, *Chriſt loved the church, and gave himſelf for it: that he might ſanctify and cleanſe it with the waſhing of water, by the word.* And they are laid before us both together, 1 Cor. 6. 11, *but ye are* WASHED, *but ye are* SANCTIFIED, *but ye are* JUSTIFIED *in the name of the Lord Jeſus, and by the Spirit of our God. Ye are waſhed,* ſacramentally in baptiſm, which waſhing is a ſymbol of the myſtical waſhing: but the myſtical waſhing comprehends both *juſtification* and *ſanctification*; both which are performed *in the name of the Lord Jeſus*, that is, by the efficacy of his merits, and *by the Spirit of our God*, which effectually applies the merits of Chriſt to the Elect.

In baptiſm there is alſo a putting on of Chriſt.

XXXII. But becauſe we, who, while polluted with ſins, were plunged in the water, come out cleanſed, and encompaſſed with the light of the holy Spirit, as with a ſhining garment; we are ſaid in that baptiſm to put on Chriſt, Gal. 3. 26, 27, *for we are all the children of God by faith in Chriſt Jeſus, for as many of you, as have been baptized into Chriſt, have put on Chriſt.* This putting on of Chriſt, may be explained two ways; either as by the Spirit we are ingrafted into Chriſt, and ſo, by this our union with the only begotten and natural ſon of God, we become the ſons of God by grace: or alſo by the Spirit of God we are inwardly renewed to a new life, and therewith encompaſſed as with a ſhining garment, ſo that the native ſtains and wrinkles of the old man may be covered, and inſtead of them piety and holineſs ſhine forth in our converſation and lives. Thus the baptized are *like a flock of ſheep, that are even ſhorn, which come up from the waſhing*, Canticl. 4. 2. And their caſe is the ſame, as was formerly that of Joſhua the prieſt, whoſe filthy garments were, at the command of God, changed for ſplendid rayment; adding, *behold I have cauſed thine iniquity to paſs from thee*, Zech. 3. 3—5. In token of this, the newly baptized among the ancients

cients put on white garments, which they wore the whole week after baptiſm, and did not put them off, till the eighth day after Eaſter or Whitſuntide; which was therefore called *Dominica in Albis*, as the *candidates*, or thoſe in white, were called *Albati*. Moſt of what we have ſaid, *Baſil.* biſhop of *Cæſarea*, has emphatically and briefly compriſed *in Exhortatione ad baptiſmum*, where he calls baptiſm, *the remiſſion of our debts, the death of ſin, the regeneration of the ſoul, the ſhining garment, the inviolable ſeal, the chariot conveying up to heaven, the procurement of the kingdom, the grace of adoption.*

Alſo a reminding of duty.

XXXIII. There now remains the third ſignification of baptiſm, which is to admoniſh us to our *duty:* and that is threefold, towards God and Chriſt, ourſelves and our neighbour.

Towards God.

XXXIV. And as we are baptiſed in the name, ſo we are conſecrated to the worſhip and ſervice of the Holy Trinity, and renouncing the devil, the world, and the luſts of the fleſh, are taught to devote ourſelves wholly to God. Hence theſe things are joined together, Mat. 28. 19, 20. *Go ye therefore and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.*

And Chriſt.

XXXV. And as we are eſpecially baptized into Chriſt, we are alſo commanded to acknowledge him for our Lord, huſband and head, and to frame the whole of our lives, in ſuch a manner, that we may not be found a diſgrace to him, with whom we are ſo cloſely united, nor to his Spirit, the bond of that Union: but on the contrary, that the ſanctifying efficacy both of his blood and Spirit may appear in the whole tenor of our converſation. In fine, as we are moſt eſpecially baptized into the communion of the death and reſurrection of Chriſt, both which ſet before us an extraordinary pattern, to the likeneſs of which we ſhould be conformed. For as Chriſt, when he ſuffered death, was deprived of the enjoyment of the

the light, and of the function of his ſenſes, and of all the other operations of life, and thus was broke off from all commerce with the world, that he might have nothing farther to do with it. In like manner, it behoveth us, if we would have any true union with Chriſt, to ceaſe from all thoſe works, to which we were formerly addicted, and to renounce the world, almoſt as if we were dead. And as Chriſt, when he aroſe, commenced a new kind of life, quite different from that natural life, which he enjoyed in this world before his death; ſo it becomes us, if we would have any communion with him in his reſurrection, to riſe to a new life, and altogether different from that life, which was corrupted and ſtained with ſin, to which we were given before our calling: as thoſe things are urged by the apoſtle, Rom. 6. 3—6.

XXXVI. As to ourſelves, we are reminded in baptiſm; that, being once waſhed, we do not again pollute ourſelves with the filth of ſins; nor being baptized into Chriſt, we do not again mix with, or immerſe ourſelves in the world: leſt *it ſhould happen unto us according to the true proverb, the dog is turned to his own vomit again: and the ſow, that was waſhed, to her wallowing in the mire*, 2 Pet. 2. 22. Towards ourſelves.

XXXVII. Beſides, ſeeing *by one Spirit we are all baptized into one body*, 1 Cor. 12. 13, we are alſo reminded, as members of one body, to love one another, and keep up brotherly concord; being careful to maintain the unity of the Spirit, in the bond of peace: For, there is one baptiſm, Eph. 4. 3, 5. In a word, as baptiſm is the ſeal of God's covenant, by the ſuſception thereof, we bind ourſelves to that holineſs of life, which becomes God's covenant-people. Towards our neighbour.

XXXVIII. To all theſe things very great weight is added, in that baptiſm is adminiſtered in the name of the Father Son and Holy Ghoſt. For thereby God the father promiſes to thoſe, who are truly baptized, that, with reſpect to them, he will ſuffer nothing to To be baptized in the name of thefather,

be

ſon, and Holy Ghoſt, what it means.

be wanting, which they can reaſonably expect from a moſt affectionate father: God the ſon, in like manner promiſes, to execute in their behalf all the offices of a moſt perfect Saviour: the Holy Ghoſt likewiſe appoints for them, both ſanctification, conſolation, indwelling and perpetual conſervation. And they, who are thus baptized, not only profeſs their faith in the myſtery of a Trinity, which we have treated of more fully elſewhere; but alſo bind themſelves to filial obedience to God the father: give up themſelves to Chriſt, as a prophet, to be his diſciples, as a king to ſerve him; and as a prieſt, for the expiation of their ſins. In fine, they bind themſelves to the Holy Spirit, not to grieve him, but reverently to obey all his inſpirations and motions.

Voſſius and others quoted.

XXXIX. What we have thus far ſaid concerning the ſignification of Baptiſm, we have borrowed for the moſt part from Voſſius's diſputations, which we have already often commended; as I likewiſe obſerve others have done before me. Things alſo ſimilar to theſe, and ſometimes almoſt in the very ſame words, I find in Gomarus Theſes. But which of theſe learned men firſt led the way to ſuch very accurate and ſolid conceptions, I cannot now ſay. The other uſual diſputes about baptiſm, have been fully diſcuſſed by our writers, and are generally to be met with in their *Loci communes*, and unneceſſary to be repeated here. Should any be deſirous to know the rites of the ancient church about baptiſm, they may conſult *Joſephi Vicecomitis Obſervationes Eccleſiaſticas de Antiquis baptiſmi ritibus:* and among our writers, *Voſſius*, and *Voetius's Polit. Eccl. p.* 1. *Lib.* 2. *Tr.* 2. *Forbeſius Lib.* 10, *and Hoornbeck in Diſput. de baptiſmo Veterum.* Georgius Fehlavius, *ad cap.* 24. *Chriſtophori Angeli de Statu hodiernorum Græcorum*, has collected from different authors, the ceremonies uſed by the Greeks and Muſcovites in baptiſm.

Infant baptiſm.

XL. There is one thing that, I think, ought not to be omitted here, ſeeing it is of very great moment

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Book 4

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XLII.

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o our conſolation: namely, that baptiſm is, by the ill of God, to be adminiſtered not only to adult be-evers, but alſo to their children. The grounds or this, and thoſe beyond all exceptions, are to be net with in ſcripture: ſo that there is no neceſſity, ith the Papiſts, who ſhamefully prevaricate in a good auſe, to have recourſe in this matter to unwritten radition.

XLI. We readily acknowledge, that there is no expreſs and ſpecial command of God, or of Chriſt, concerning infant-baptiſm: yet there are general commands, from which this ſpecial command is deduced by evident conſequence. For, to begin with what is moſt general: God declared to Abraham, that it was his conſtant and unchangeable will, that the ſign of the covenant ſhould not be denied to thoſe in covenant with him, when he ſaid, *Gen.* 17. 13, *and my covenant ſhall be in your fleſh for an everlaſting covenant.* By theſe words, he commands the ſign of his covenant to be in the fleſh of all the poſterity of Abraham, with which he had entered into a covenant of grace. From this general injunction, he infers, *v.* 14, the neceſſity of circumciſion, becauſe he then gave it as a ſign of the covenant. When therefore, upon the change of the OEconomy, he ſubſtituted, in the place of circumciſion, another ſign of the covenant, in conſequence of that general command, all thoſe in covenant are bound to take upon them the new ſign. Moreover, believers under the New Teſtament belong to the Spiritual poſterity of Abraham, and are, if we conſider its ſubſtance, partakers of the ſame gracious covenant, *Rom.* 4, 16, 17; not adults only, but alſo their children, as we ſhall preſently ſhew. Whence it follows, that the ſign of the covenant in their body, is not to be denied to the young children of believers, by more than to believers themſelves. And grounded on ſome general command both of God,

XLII. There is another command of Chriſt, *Mat.* 28. 19, *go ye therefore, and,* μαθητεύσατε, *diſciple all nations,* and Chriſt:

tions, baptizing them, &c. There Chriſt commands diſciples to be gathered into his ſchool, and ſealed, as perſons in covenant with him, with the ſeal of baptiſm. But it is evident, when parents become the diſciples of Chriſt, their children are alſo accounted in the number of diſciples. Juſt as among the Jews, together with the proſelyte parents, their young children were initiated in the Jewiſh rites. It was not therefore neceſſary, that Chriſt ſhould expreſsly mention the baptiſm of infants. For, as it was a received cuſtom among the Jews, that, together with the parents, who gave up their names to the God of Iſrael, their young children ſhould be baptized (as we have ſhewn above,) the apoſtles being ſent to baptize the nations, and accuſtomed to the rites of their own country, could not but think, that, together with the parents, who made a profeſſion of the faith of Chriſt, they ought to baptize their infants, unleſs Chriſt had repealed the received cuſtom by a contrary command. Which as we no where read he did, we are abſolutely to conclude, that what we have now explained was our Lord's intention.

And by Peter's manner of reaſoning, both. Acts 2. 38, 39.

XLIII. Peter ſupplies us with another argument, *Acts* 2. 38, 39, *be baptiſed every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, &c.* Where the apoſtle argues thus: they to whom the promiſe of grace was made, are to be baptized, we ſubmit, but the promiſe of grace was made not only to parents, but alſo to their children: it therefore follows, that not only parents, but alſo their children are to be baptized. Both propoſitions are the apoſtle Peter's. Now the whole difficulty conſiſts in this; who are we here to underſtand by the children, who partake of the promiſe of grace: whether adults only actually called, who are capable of making a profeſſion of their faith; or alſo younger children and infants? The

Orthodox

Orthodox juſtly affirm the laſt: not only becauſe mention ſimply is made of children, without diſtinction of age; but alſo becauſe God expreſsly promiſed to Abraham, to be the God of his ſeed, which he applies to an infant eight days old, *Gen.* 17. 7, 12. We add as that Chriſt permitted *little children* to come to him, laid his hands upon them, and declared, that of ſuch was the kingdom of heaven, *Mat.* 16. 13—15. But whom *Matthew* calls παιδία, *little children*, *Luke*, *chap.* 18. 15, calls βρέφη, *infants*; which word, according to *Euſtathius*, properly ſignifies *a new-born child at the breaſt*. Hence alſo *Peter* ſays, ὡς ἀρτιγέννητα βρέφη, *as New-born babes*, 1 *Pet.* 2. 2. And here it appears we are, by all means, to keep to the propriety of the terms, both in the noun βρέφος, and the verb προσφέρειν; when it is ſaid, προσέφερον δὲ αὐτῷ τὰ βρέφη, *and they brought unto him alſo infants*, they appear to have been carried in arms. It is therefore evident, that to infants are alſo made the promiſes of grace and ſalvation.

XLIV. Let the fourth argument ſtand thus: it is unjuſtifiable to exclude from baptiſm, thoſe who are made partakers of the Holy Spirit: for thus *Peter*, *Acts* 10. 47, *can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt, as well as we?* True, indeed it is, that the Holy Spirit diſcovered himſelf in thoſe, of whom *Peter* there ſpeaks, by ſome extraordinary gifts, which of themſelves were not ſaving: yet the principal argument for the right to baptiſm cannot be drawn from hence. The apoſtle therefore conſiders thoſe extraordinary gifts, as the effects of the ſanctifying Spirit, beſtowed on all the Elect; and as ſpecial indications of the divine bounty towards them: whereby the truth of the goſpel was ſealed in them, and the ſincerity of their faith adorned; compare *Gal.* 3. 2; and thence, as from the thing ſignified, he argues to the participation of the ſign. We moreover preſume: even the And Acts 10. 47.

children of believers have received the Holy Spirit: For otherwiſe they could neither be *holy*, which yet *Paul* declares them to be, 1 *Cor.* 7. 14. nor *be Chriſt's*, to whom none belongs, who has not his Spirit, *Rom.* 8. 9, nor ſee the kingdom of heaven, to which none is admitted, but he who is born of water and of the Spirit, *John* 3. 5. Whence it follows, that water cannot be forbid, that infants ſhould not be baptized.

Infants make a part of the church, which is purified by the waſhing of water.

XLV. *Fifthly.* They, who belong to the church of God, have a right to baptiſm. The reaſon is, becauſe baptiſm is the ſign of aſſociation with, and ſeal of initiation into, the church, *Acts* 2. 41, *they were baptized; and the ſame day there were added*, namely to the church, *about three thouſand ſouls.* And then it is repreſented as the privilege of the whole church, that ſhe is *cleanſed by Chriſt with the waſhing of water, by the word, Eph.* 5. 26. But that infants belong to the church, appears from this, that when God commanded his church to be gathered together, he did not ſuffer their *little ones, and thoſe that ſucked the breaſts to be abſent, Deut.* 29. 10, 11, *Joel* 2. 16, and proteſts that *they were born unto him, Ezek.* 16. 20.

And baptiſm ſucceeded circumciſion.

XLVI. *Sixthly.* We argue from this, that baptiſm has ſucceeded in the room of circumciſion. The apoſtle declares this, *Col.* 2, 11, 12, where he proves the abrogation of the ceremonial law, and eſpecially of circumciſion with reſpect to believers of the New Teſtament, from this conſideration, that the Spiritual thing formerly ſignified and ſealed by circumciſion, is now ſignified and ſealed by baptiſm; intimating, that what circumciſion was to the Old Teſtament-church, the ſame now is baptiſm to the New, and indeed in a far more eminent and perfect manner, becauſe baptiſm is an introduction at once into the liberty and grace of the New Teſtament, whereas circumciſion contained the profeſſion of a bondage and yoke.

yoke. But it is evident, that circumciſion was adminiſtered to infants: it therefore follows, that we are to have the ſame ſentiment concerning baptiſm. And indeed nothing can be advanced againſt the baptiſm of infants, which may not equally militate againſt their circumciſion.

The extraordinary love of God ſhines in infant baptiſm.

XLVII. Here certainly appears the extraordinary love of our God, in that as ſoon as we are born, and juſt as we come from our mother, he hath commanded us to be ſolemnly brought from her boſom, as it were into his own arms, that he ſhould beſtow upon us, in the very cradle, the tokens of our dignity and future kingdom; that he ſhould put that ſong in our mouth, *thou didſt make me hope, when I was upon my mother's breaſt: I was caſt upon thee from the womb: thou art my God from my mother's belly*, Pſ. 22. 9, 10, that, in a word, he ſhould join us to himſelf in the moſt ſolemn covenant from our moſt tender years: the remembrance of which, as it is glorious and full of conſolation to us, ſo in like manner it tends to promote Chriſtian virtues, and the ſtricteſt holineſs, through the whole courſe of our lives.

Uſeful alſo to excite to the practice of piety both children and parents.

XLVIII. Nothing ought to be dearer to us than to keep ſacred and inviolable that covenant of our youth, that firſt and moſt ſolemn engagement, that was made to God in our name. Nor is it any objection, that we were firſt bound in that covenant without our knowledge. For no adult perſon, when he is informed of the excellency of that holy ſacrament, which was beſtowed in infancy, can be offended, that, according to the will of God, he was devoted ſo early by his pious parents to the ſupreme being; unleſs, at the ſame time, he is reſolved to renounce entirely the name of a Chriſtian, and all his hopes of eternal ſalvation.

XLIX. It cannot alſo fail to be very delightful to Godly parents, to preſent to God and his Chriſt their deareſt pledges, juſt began to enjoy the light, and conſecrated

conſecrated in the water of the myſtical font, or as *Dionyſius* the *Pſeudareopagite* elegantly expreſſed it, *in the divine ſymbols of a divine birth*, and recommended to the grace of God by the power of the whole church. Let this be the firſt care of their piety. *Gregory Nazianzene*, *Orat.* 40. *in ſanctum baptiſma*, ſpeaks as follows: *haſt thou a child? give not time to vice to gain upon him: let him be ſanctified from a child, and conſecrated to the Spirit from his tender years.* And certainly, if no other benefit accrued from infant-baptiſm, every prudent perſon will own it to be very great, that it lays the moſt inviolable neceſſity on parents, carefully to train up their children, which they have ſo early devoted to God, in the myſteries of the Chriſtian religion, and the practice of true piety, both by inſtruction, admonition and good example. *They incur the guilt of an impious robber or thief*, as *Bucer* has gravely obſerved, *de Regno Chriſti*, *Lib.* 2. *c.* 9, *who are not at the greateſt pains to bring up and form thoſe they have conſecrated by baptiſm, to the Lord Chriſt, to the obedience of Chriſt. For, by this neglect, as much as in them lies, they again rob God of the children they gave up to him, betray and enſlave them to the devil.* See what we have more fully written on *Infant-baptiſm* in a particular diſſertation.

A laudable practice of the Bohemians.

L. And therefore it was a very laudable practice of the Bohemian brethren, who were wont to preſent their children at about twelve years old, in the church to the Paſtor, in order to make a public profeſſion of their faith, and to ſhew, whether the parents had done their duty in inſtructing them, to which they had bound themſelves at the baptiſm of their children, as Laſitius relates, *de Moribus & inſtitutis Fratrum Bohemorum*, *c.* 12. §. 28, 29. Which, with the ſolemnity they uſually performed this, is related at large *in Ratione diſciplinæ Ordin. Trat. Bohem. p.* 46. *Calvin*, *Inſtit. Lib.* 4. *c.* 19. §. 4, has hinted that a like practice obtained in the ancient church, and that from hence, in later times, aroſe the imaginary ſacra-

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ment of Confirmation. And *Durel, in Vindiciis Eccleſiæ Anglicanæ*, obſerves, that the like cuſtom is ſtill retained in the church of England.

CHAP. XVII.

Of the Lord's Supper.

I. THE other ſacrament of the New Teſtament is the HOLY SUPPER OF THE LORD; which the Lord Jeſus inſtituted immediately after his laſt paſſover, becauſe it was to ſucceed the Paſſover, from which he transferred alſo to this moſt of the rites and phraſes, uſed by the ancient Jews in their paſſover. As this has long ago been obſerved by the learned, ſo it will appear from the brief explication, we are now to give of this ſacred ſymbol. The Supper ſucceeding the Paſſover.

II. This ſacrament is called ΔΕΙΠΝΟΝ the SUPPER, 1 Cor. 11. 20, not becauſe its celebration is neceſſarily confined to the evening or night. For tho' in the ancient church this was frequently done; yet that was owing not ſo much to the religion of Chriſtians, as to the cruelty of perſecutors, who, by their tyranny, obliged believers to meet together privately, and in the night time: but becauſe the Lord inſtituted this feaſt after the paſſover, which was to be ſlain between the two evenings, and eaten in the night. It was likewiſe inſtituted in the *very night in which he was betrayed*, 1 Cor 11. 23. and which was the laſt before his death; hence this moſt ſacred feaſt was conſtantly called the *Supper*. Beſides the moſt ſumptuous entertainments among the ancients, eſpecially in the Jewiſh nation, at leaſt their nuptial feaſts were generally in the evening: as appears from the parable of the ten virgins, Mat. 9. 5. And therefore it was proper, that the feaſt which repreſents the unſpeakable dainties Why ſo called.

dainties of heaven, and is an earneſt of the *Marriage-Supper of the Lamb*, Rev. 19. 9, ſhould be held forth to us under the name and emblem of a ſupper. Nor is it for nothing, that Paul obſerves, that Chriſt gave the ſupper to the church, in that night *in which he was betrayed.* For beſides that, we have in this an illuſtrious diſplay of Chriſt's infinite love to men, in that he ſhould vouchſafe to have ſuch an anxious concern for us, eſpecially at that time, when his mind was otherwiſe ſo much taken up, and diſtreſſed with the horror of his approaching ſufferings; but what, above all, ought to make it ſacred to us, and very highly valuable, is, that it was inſtituted by our Lord, juſt as he was preparing himſelf to die.

Why the Supper of the Lord.

III. Again, it is called ΚΥΡΙΑΚΟΝ Δεῖπνον the LORD'S SUPPER, 1 Cor. 11. 20, both becauſe the Lord was the author of it, and becauſe the whole of it agrees to the Lord, and to the remembrance of him; ſo that the Lord himſelf, in the right uſe of it, is exhibited to believers: and laſtly, becauſe it ought to be celebrated by us, according to the will and preſcription of the Lord.

Defined.

IV. But the Lord's Supper, to paſs on from the name to the thing, is the ſacrament of education, or nouriſhment, in the New Teſtament church, wherein, by the ſymbols of bread broken, and wine poured out, the dreadful ſufferings of Chriſt are repreſented to believers; and the promiſes of the New Teſtament and enlivening communion with Chriſt, made perfect by ſufferings, both in grace and glory are ſignified and ſealed unto them.

Why Chriſt gave bread and wine as

V. For the illuſtration of this deſcription it will be uſeful, we firſt diſtinctly conſider the external SIGNS; then the THING SIGNIFIED by them. The SIGNS are either the † SYMBOLS themſelves, or certain AC-

† Theſe are frequently called with us, the Sacramental elements and the Sacramental actions.

TIONS

TIONS about the Symbols. The *Symbol* is twofold, BREAD and WINE; and both of them are joined together, to ſignify the ſuperabundant fulneſs we have in Chriſt. Here we are to adore the divine providence, which hath given to his church things ſo ſimple and eaſily obtained, as pledges of things heavenly: and ſeveral reaſons may be aſſigned. 1ſt. That this ſacrament might, in all places, even to the end of the world, be in perpetual uſe among the faithful, it was ſuitable, ſuch ſymbols ſhould be inſtituted, as might, in all places and at all times, be ready at hand for the churches uſe. 2dly, It is more conſiſtent with the Spiritual œconomy of the New Teſtament, to be led by ſome plain and ordinary ſymbol, which ſhould neither detain the eye nor the mind, preſently to behold, meditate on, receive the thing ſignified, than to be ſo dazzled by ſome illuſtrious and miraculous ſign, like what was granted to the Iſraelites in the wilderneſs, as to be made to give leſs attention to the myſtical ſignification. 3dly. And then, the danger of ſuperſtition, which can ſcarcely be altogether avoided in the caſe of bread and wine, would have been far greater in that of a more illuſtrious ſign. 4thly. Nor is it from the purpoſe, that Chriſt has not again given us the fleſh of ſlain animals, nor bloody meals, ſuch as the fathers formerly eat in their ſacred feaſts; but has furniſhed out his table with plain bread and wine. For Chriſt's blood, by which all our debts are cancelled, and the fire of divine wrath is quenched, being once ſhed, it became a crime any longer to ſhed any blood in the ſacred rites of Chriſtians. the ſymbols.

VI. Common and ordinary BREAD is to be made uſe of, as Chriſt uſed that which lay before him, Mat. 26. 26. But it was an old ſubject of debate between the Greek and Latin churches, whether it ought to be leavened or unleavened, both of them appealing to the example of our Lord. The Latins inſiſt, that Chriſt uſed unleavened bread, becauſe immediately after the paſchal feaſt he inſtituted the ſupper; The bread whether to be leavened or unleavened.

per; at which time it was altogether unlawful for any leaven to be ſeen among the Iſraelites. The Greeks, on the other hand, contend, that Chriſt eat the paſcal lamb, the day before the Jews celebrated their paſſover; from which they infer, that the days of unleavened bread were not yet come, when our Lord celebrated the firſt ſupper, and therefore it is moſt probable, that our Lord uſed leavened bread, which, before the days of unleavened bread came, was moſt commonly made uſe of. And indeed, as to Chriſt's example, we make no manner of doubt, but the Latins have the better of the Greeks in this argument. For whether our Lord celebrated the paſſover on the ſame, or in a different day from the other Jews: what was the day of the paſſover to him, was alſo to him the day of unleavened bread: which the Evangeliſts expreſsly affirm, Mat. 26. 17. Mark 14. 12. Luke 22. 7. Nor is it ſo certain, that Chriſt celebrated the paſſover before the Jews, as Gerard Voſſius imagines with the Greeks. The diſputes of the celebrated *John Cloppenburg & Lud. Capellus* have already laid before the learned world, what probably may be ſaid on both ſides of the queſtion. Nay, the oppoſite opinion ſeems to be much better founded, as Bochart, whom we have already ſo often quoted, has made out by cogent arguments, who ſeems to have taken off all the difficulty of this queſtion, *Hierozoic. Lib.* 2. *c.* 1. However, we agree not with the Latins, who would have the example of Chriſt, in ſo ſlender a circumſtance, to retain the force of a perpetual law. For as this is no part of the eſſence of the ſacrament, ſo the uſe of either ſort of bread at this ſacred feaſt, as occaſion ſhall offer, is indifferent and arbitrary; ſince Chriſt, without any deciſion of this queſtion on either ſide, uſed that bread which was then at hand. Wherefore it is a matter both of aſtoniſhment and grief, that the Greek and Latin churches ſhould have diſputed, with ſo much eagerneſs and warmth, now for above five hundred years

years about ſuch a trifling matter. *Du Pleſis de Euchariſtia, Lib.* 2. *c.* 5, may be conſulted on this ſubject.

VII. But we can by no means approve of the ſmall round things, made of meal, commonly called *hoſts* or *wafers*, ſuch as now the Romiſh church is pleaſed to make uſe of. 1ſt. Becauſe they are moſt diſagreeable to the inſtitution and practice of Chriſt. For it is very probable, that Chriſt uſed ſuch an unleavened cake, as the maſter of the family, in whoſe houſe he kept the paſſover, laid before him, according to the cuſtom of the Jews. But theſe cakes were ſomething large, in order to be diſtributed in pieces among the gueſts at the table; they were alſo thin and broad, but yet of a moderate thickneſs like our ſweet and round cakes, that they might be adapted for the nouriſhment of the body. As to their matter, form, and preparation, ſee *Buxtorff's Synagoga Judaica, c.* 12. 2dly. Becauſe in that caſe, there is either no analogy, or an obſcure one, between the ſign and thing ſignified. Neither is there that ſerviceableneſs for ſupporting life, nor that nouriſhing quality, nor ſweetneſs of flavour in thoſe wafers, as in common bread: by which both the ſerviceableneſs, and nouriſhing efficacy and grateful ſweetneſs of the grace of Chriſt are repreſented. 3dly. Becauſe they were unknown in the church for near a thouſand years. *Voſſius* in his *Theſes de S. cœnæ Dominicæ Symbolis* has laid open their origin from *Honorius Auguſtodunenſis*. His words are theſe. *It is ſaid, that formerly the prieſts received from every houſe or family, a quantity of meal, which cuſtom at this day the Greeks ſtill obſerve, and of that made the Lord's bread, which they offered for the people, and after conſecration, diſtributed among them. But after the church really encreaſed in numbers, but abated in holineſs: it was decreed, on account of the Carnal, that ſuch as could, ſhould communicate every Lord's day, or every third Lord's day, or on the high feſtivals, or thrice a year. And becauſe the people did not communicate,* Wafers rejected.

communicate, there was no occaſion to make ſo large a cake, it was decreed to make it in the form of a penny. This is the true reaſon, why the hoſt has the form of a penny: but afterwards men of ſubtlety ſought, as is uſual in ſuch caſes, for a myſtery, where there was none: whence he immediately ſubjoins; *and that the people, inſtead of offering meal ſhould offer a penny, as an acquittance for receiving the Lord.* *Durandus in Rationali, Lib.* 4. *c.* 14, has words alſo to the ſame purpoſe. *It is prepared in the form of a penny, both becauſe the bread of life was betrayed for pennies, and becauſe a penny was given as wages to the labourers in the Vineyard.* Theſe are fooliſh conceits, and foreign to the auguſt myſtery of the holy ſupper.

The wine uſed by Chriſt whether white or red.

VIII. The other ſymbol is WINE: which the evangeliſts call Γεννήμα τῆς ἀμπέλου, the *fruit of the vine*, in conformity to the Hebrew phraſeology, פְּרִי הַגָּפֶן, *Mat.* 26. 29: *Mark* 14. 25, *Luke* 22. 18. But it does not certainly appear, whether it was red or white. The Jews ordered the beſt and moſt generous wine to be purchaſed for celebrating the paſſover. But in that country the red was generally accounted ſuch, *Prov.* 23. 31, *Iſ.* 27. 3. Hence in the *Jeruſalem Talmud, Tractat. de Sabbato, fol.* 11, *it is commanded, that red wine be uſed for that purpoſe.* But if it appeared, that the white was better than the red, the preference was given to that. It is therefore probable, and only probable, that Chriſt uſed red wine. And it ſeems we ſhould not altogether overlook the ſimilitude there is between the blood of the grape, by which name red wine is chiefly intended, and the blood of Chriſt.

And whether neat or mixed.

IX. And with no greater certainty can we determine, whether Chriſt uſed pure neat wines, or wine mixt with water. Thoſe ſpeak too freely, who affirm, that it was the cuſtom of that country, in order to moderate the ſtrength of their wine, to mix it with water, that all might drink of it. For, that

this was left to the diſcretion of the Jews, as a matter of indifferency, on the very ſolemnity of the paſſover, appears from *Sepher Mitzvoth Haggadol*, *fol.* 118, *col.* 1. *The meaſure of the cup is a quart of wine either new or old; either neat or dilluted.* On the other hand the argument of thoſe is alſo weak, who contend that Chriſt uſed pure wine, becauſe it is called the *fruit of the vine*: but the vine produces wine not water. We have ſhewn above, that Chriſt ſpeaks after the manner of his country. But the Jews called the wine, even that mixed with water, in their ſolemn bleſſings over it, פרי הגפן *the fruit of the vine*, having a regard to the greater and better part of it. Thus the Jewiſh maſters expreſsly write in *Talmud. Babylon. Tit. Berachot, fol.* 50. *col.* 2. *They pronounce not the bleſſing on the wine, in which no water is mixed, ſaying, bleſſed be he who created the fruit of the vine-tree, but bleſſed be he, who created the fruit of the tree.*

X. Nothing therefore can here with any certainty, be affirmed concerning Chriſt's practice. Yet it has been the prevailing cuſtom of the ancients, as well the weſtern as eaſtern church, if we except the *Armenian*, to mix the wine with the water; becauſe after the ſupper, they kept their *Agpæa*, or love-feaſts, with the ſame wine, not chooſing to give any handle to the Gentiles, as if they uſed pure wine to exceſs. They add a threefold myſtery in this, in framing, which they have given two much ſcope, to their own fancy. 1ſt. That by the wine and water might be held forth the blood and water which flowed from the pierced ſide of Chriſt. 2dly. That by that mixture the union of the two natures in Chriſt might be repreſented. 3dly. That ſince, in the revelation of St John, the people are called water, the union of the ſame faithful people with Chriſt, the head, is exhibited by that mixture. And as it is the way of human nature, to be fond of its own fancies, the Greeks put not only water, but alſo boiling water into the wine, and left it ſhould, on any account, cool before they receive it,

Why the ancients mixed their wine with water.

it, they do not pour it in till after the elevation: to ſignify, ſay they, that, from the ſide of our Lord on the croſs, flowed hot blood and water, as quickening things from a quickening body: or even (adds *Cabaſilas in Expoſit. Liturg. c. 37*) *to ſanctify the deſcent of the Holy Spirit upon the church, who is otherwiſe compared to fire.* Nor did the raſhneſs of their determining and allegorizing ſtop here. In the ſynod of Tribur, under the emperor Arnulphus, in the year 895, or according to others, 899, it was provided that, *none ſhould perform the holy myſteries, without mixing wine and water; but that two parts ſhould be wine: becauſe the majeſty of the blood of Chriſt is greater than the weakneſs of the people.*

The uſe of pure or mixed wine indifferent.

XI. Our judgment is this: it does not appear, whether Chriſt mixed the wine, or drank it pure. Yet we grant the former to be probable; becauſe it was a more frequent practice among the Jews, on account of the generouſneſs of their wines: hence, in the rubrick of the feſtivals, when they ſpeak of the wine, they always uſe the phraſe, *they mix him a cup.* There are alſo thoſe, who forbid pronouncing a bleſſing over the cup, before the wine is mixed with water. It is probable, Chriſt did what ſeemed to be moſt ſuitable to the rules of ſobriety. However we imagine it cannot thence be proved, that Chriſt would preſcribe any thing by this his example, eſpecially to thoſe people, whoſe wines are not ſo generous as to require mixing in common uſe. For every thing, that Chriſt did, according to the cuſtom of his nation, and on occaſion of the paſſover, does not belong to the eſſence of the ſacrament, nor has a myſtical ſignification, nor in all its circumſtances obtains the force of a perpetual law. The allegorical interpretations of the ancients appear ſomewhat inſipid, and without any foundation in the ſacred writings. Nor is the practice of the ancient church to be too much inſiſted upon in this caſe: for as the thing is indifferent the modern church has the ſame right,

right, that the ancient had. In ſuch things, the liberty, which Chriſt hath left his people, ought to remain inviolable; who are to look on nothing as binding and neceſſary, but his word only. Nay, after the rite of mixing began to be accounted neceſſary, it was prudently done in the reformed churches, for the preſervation of liberty, to prefer pure wine. Juſt as if ever the neceſſity of pure wine ſhould begin to be eſtabliſhed, it would be, perhaps, better to return to the practice of mixing it. Certainly thoſe plainly ſhew, that they put a greater value on their own imaginations, than on the very inſtitution of Chriſt, who have thought it ſuperfluous to uſe wine in the holy ſupper, which, by the command and preſcription of our Lord, is a neceſſary part; but on the contrary, have judged water neceſſary, which is of human appointment, as if we were left to our own liberty by the divine inſtitution.

What is to be done in countries where there is neither bread nor wine.

XII. But as it is poſſible, nay, frequently happens, that in ſome countries, neither bread nor wine are uſed, as in America, and other parts of the world, where, inſtead of bread, they have a food prepared of pulſe, or herbs, or of the fruits, or even the barks of trees: and, inſtead of wine, their drink is made of honey, or ſugar, or other aromatics, or even the juice of the cocoa-tree. It is juſtly queried whether in thoſe countries they are wholly to abſtain from the Lord's Supper; or whether, inſtead of bread and wine, it may be lawful to uſe that food in the ſupper, which anſwers the purpoſes of bread and wine, and is adapted for ſtrengthening the body and cheering the heart. Indeed, we think that no raſh innovations ſhould be made in the uſe of the ſacraments: but then neceſſity has no law. And it ſeems very hard, ſhould any one take upon him to order that the natives and the foreigners, in thoſe ſpacious countries of the world, ſhould be deprived of the Lord's Supper, and their chriſtianity maimed without the ſacramental food. Eſpecially, as the principal

principal thing in the analogy is retained, when that food and drink was made uſe of; by which the body may be properly nouriſhed and the heart made glad. Thus much for the SYMBOLS or elements.

The actions about the ſymbols.

XIII. Let us now conſider the ACTIONS with reſpect to the ſymbols. And they are either thoſe of CHRIST, to be performed, after his example, by his MINISTERS; or of the DISCIPLES, to be imitated by the GUESTS or communicants. The ACTIONS of CHRIST are either WORDS or DEEDS, and both theſe again either about the BREAD, or about the WINE.

Chriſt took the bread.

XIV. With reſpect to BREAD, there are four things mentioned, which Chriſt did. 1ſt. He TOOK the bread; namely, into his hand. For it was provided by an expreſs canon of the Jewiſh law, that the maſter was not to pronounce the bleſſing till he took the bread into his hand, that all might ſee, over what he pronounced the bleſſing.

Bleſſed it.

XV. 2dly. *He bleſſed it.* This action is in the Evangeliſts called εὐλογια, bleſſing, Mat. 26. 26. Mark 14. 22; at other times εὐχαριστία, giving of thanks, Luke 22. 19. It is a fine ſaying of the Jews, mentioned by *Buxtorf* on this occaſion: *man is forbid to enjoy any thing in this world without a bleſſing.* But the uſual form of bleſſing pronounced over the bread, was this: *Bleſſed be thou, O Lord our God, king of the world, who produceſt bread out of the earth.* Yet it is more probable, Chriſt uſed a peculiar form, and one adapted to the preſent caſe, whereby he conſecrated the bread to be a ſacred ſymbol of his body. For, as in other reſpects, Chriſt ſanctified, by bleſſing and giving of thanks, bread and other food for natural uſe, Mat. 14. 19. Luke 9. 16; ſo, by this bleſſing and giving of thanks, he dedicated the bread, as he did afterwards alſo the wine, and ſet them apart from their natural uſe, to be ſacraments of his body and blood.

Broke it.

XVI. 3dly. He broke the bread. And this alſo after the manner of the Jews. For thus the *Talmud. tit. Berachot, fol.* 39. *col.* 2. 2; *he* (the maſter of the family)

family) *bleſſes and afterwards breaks.* This the apoſtles alſo carefully obſerved: hence, 1 Cor. 10. 16, the *bread, which we break.* And therefore this is a myſtical rite, and as it were, eſſential to the holy ſupper; at leaſt ſo neceſſary to the purity and completeneſs of it, that this whole feaſt is therefore called *the breaking of bread*, Acts 2. 42, and Acts 20. 7. Nor do they ſufficiently clear themſelves of a violation of the Lord's inſtitution, who, keeping their bread (if it may deſerve that name) whole, maintain, that they have fulfiled its purport, becauſe with them the lump is divided into many ſmall wafers. For that breaking of the lump is culinary, not myſtical, being performed in the kitchen, not in the church, and done before the ſacrament, not at the adminiſtration of it. It is to no purpoſe objected, that breaking among the Jews is ſometimes equivalent to diſtributing, as Iſa. 58. 7, *deal* (break) *thy bread to the hungry*, and Sam. 4. 4, *the young Children aſked bread, and no man breaketh unto them.* For, to break is there a *metalepſis* taken from that diſtribution, which is made after the breaking. But that none ſhould feign any ſuch *metalepſis* in the words of the ſupper, theſe two actions of Chriſt are diſtinctly mentioned, *he broke* and *he gave.*

XVII. 4thly. The bread broken HE GAVE TO THE DISCIPLES, Mat. 26. 26. And this alſo was according to the ancient cuſtom of the Jews, of whom there is an expreſs canon on this head in Maimonides: *Breaking it, he ſets a piece before each, and the other* (to whom it is given) *takes it up in his hand: nor is it allowed to put it into the hand of the eater, unleſs he is mourning.* If therefore it was not a Jewiſh cuſtom to put the piece broken off into the hand of the eater but to lay it before him, that he might take it up with his own hand: how much leſs probable is it, that Chriſt put that morſel into the mouths of his diſciples? They, who at this day obſerve that cuſtom, depart both from the practice of Chriſt and from the purer antiquity: For, believers were formerly

Gave it to his diſciples.

merly wont *to reach out their hands to take the ſacred food*, as *Dionyſius Alexandrinus* ſpeaks in *Euſebius Lib.* 7. *c.* 8. But the other cuſtom of putting the bread into the mouth ſeems to have begun about the year 600; and was owing to nothing but a ſuperſtitious veneration for the ſigns, which at length degenerated into Artolatry or bread worſhip. See Voſſius de S. Can. Symbol. Diſput. 3. §. 4, 5.

Chriſt's preceptive words about the bread.

XVIII. Theſe then are the ACTIONS of Chriſt about the bread. Let us now conſider his WORDS. And they are twofold; either PRECEPTIVE or EXPLICATORY. The preceptive either ſimply enjoin ſome acts, or at the ſame time point out the end of thoſe acts. The former are contained in theſe words: TAKE, namely that which is broken, and ſet before you on the table. EAT: exactly as in the paſchal ſolemnity; *whoever is hungry, let him come and eat of this bread of affliction.* The latter, in which the end is ſet forth, are theſe: DO THIS IN REMEMBRANCE OF ME. *To do*, does not here ſignify, to make the body of Chriſt, or to ſacrifice, as in *Virgil*, *cum faciam vitula*, as ſome ridiculouſly contend for: but is to be referred partly to what our Lord did; the like to which was to be done by the apoſtles in the diſcharge of their office; partly to what he commanded the diſciples, as communicants, to do; and regards both the diſpenſing and the receiving. And this command ought to be compared with that concerning the paſſover, Exod. 12. 24. *And ye ſhall obſerve this thing for an ordinance to thee and to thy ſons for ever.* Moreover what he recommends concerning the remembrance of himſelf, is alſo borrowed from the paſchal ceremonies. For the whole paſſover was celebrated *for a memorial* of their miraculous deliverance out of Egypt, Exod. 12. 14. And almoſt every circumſtance, even what the latter Jews added to the divine inſtitution, had their peculiar *memorial*. But how the ſupper is a memorial of our Lord ſhall be afterwards conſidered.

XIX.

XIX. The EXPLICATORY words in which the myſtery of the ſacrament is explained, are theſe: THIS IS MY BODY. Mat. 26. 26. Mark. 14. 22, *which is given for you*, *Luke* 22. 19, and *broken for you*, 1 *Cor.* 11. 24. And theſe things are alſo borrowed from the Jewiſh antiquities and the paſchal phraſes. For when the Iſraelites did eat their paſchal bread they were wont to ſay: *this is that bread of affliction which your fathers did eat in the land of Egypt.* And what ſeems to come nearer the purpoſe, they called the roaſted lamb, which was ſerved up in the paſchal Supper, *the body of the paſſover.* But no one underſtood, or even could underſtand it otherwiſe, but that the bread which they yearly eat on the feſtival day, was a ſymbol and memorial of that bread, which their anceſtors were formerly fed with in Egypt. In the ſame ſenſe therefore, the bread of the holy Supper is called the body of Chriſt. Hitherto they had ſlain and eat the body of the paſchal lamb, which was a type of the body of Chriſt, afterwards to be delivered up to death for them: at preſent, Chriſt, inſtead of the paſchal lamb, gave them bread, for a ſymbol of his body; in the partaking of which holy bread, they were to have, for the future, not a kind of type of things to come, or a memorial of a typical deliverance, but the body of Chriſt, Col. 2. 14, the very ſubſtance, as it were of things already done, and of a ſolid and eternal deliverance. It is therefore evident, that they have wandered a great diſtance from the ſcope of our Lord's words, who would infer from them a change of the ſubſtance of the bread into the body of Chriſt: becauſe as this is moſt contrary to all reaſon, ſo alſo to the nature of ſacraments and ſacramental language. Thus much concerning the actions and words of Chriſt with reſpect to the bread. Explicatory word.

XX. Now follows what he both DID and SAID with reſpect to the CUP. There are three things Chriſt did with reſpect to this: 1ſt. He TOOK the cup, Chriſt took the cup.

cup, as the maſter of the family uſually did among the Jews, *taking it in both his hands*, before he pronounced the bleſſing over it.

And gave thanks.

XXI. 2dly. He GAVE THANKS; ſeparately over the cup. For, tho' bleſſing the bread conſecrates all other kinds of food and liquors without any further conſecration; yet, according to the doctors of the Jewiſh law, that does not ſerve for the wine; but a *peculiar bleſſing* is appointed for it *on account of its ſingular excellency*. The ordinrry form of bleſſing was thus: *bleſſed be thou, O Lord our God, king of the world, who createſt the fruit of the vine*. But we are here to maintain, what we aſſerted concerning bleſſing the bread, that it is conſiſtent with truth, that Chriſt, at this time, made uſe of a peculiar form of conſecration. On account of this bleſſing, Paul calls it the *cup of bleſſing*, 1 Cor. 10. 16, probably in imitation of that cup, which the Jews called the *cup of bleſſing the table* or of thankſgiving, with which the feaſt was cloſed. And this cup Chriſt alſo took *after ſupper*, 1 Cor. 11. 25.

And gave it to his diſciples.

XXII. 3dly. He GAVE it to them; namely, his diſciples. For it was the cuſtom of the Jews, that all the gueſts, after the maſter of the family had taſted it, ſhould drink ſome of it. Hence it is probable, that Chriſt, after bleſſing, firſt drank of the cup; which thoſe words ſeem to intimate, which we have in Mat. 26. 29, *I will not drink henceforth of this fruit of the vine*, &c. then diſtributed it among his diſciples.

Why no mention made of pouring it out.

XXIII. We might here enquire, why nothing is ſaid of POURING OUT the wine, which, in other reſpects, anſwers to breaking the bread. But *Buxtorf in Exercitat. de primæ cœnæ ritibus & forma*, by which I gratefully own I have profited very much on this ſubject, learnedly aſſigns the reaſon of that, namely, that the Jews, in their ordinary entertainments, obſerved no peculiar rite about pouring out the wine. This was done promiſcuouſly by a ſervant, or any other perſon as occaſion offered. But in the feaſt of

of the paſſover, they order that, if by any means it can be done, the maſter of the family do not pour it out himſelf, but endeavour to get it done by another; becauſe every thing at this feaſt ought to be done with an air of magnificence, to denote their liberty from Egyptian bondage, to which they were reſtored. And therefore it is very probable, that neither our Lord himſelf, nor his apoſtles, but ſome ſervant attending at the feaſt, belonging to the family of him who gave the furniſhed room to Chriſt, poured out the wine at the command of our Lord. Whence it appears, that our churches alſo in this reſpect come neareſt to antiquity, in which the Elders or Deacons perform that office.

Chriſt's words with reſpect to the cup.

XXIV. Chriſt's WORDS with reſpect to the CUP, correſpond with thoſe he had ſpoken about the bread, and they are, firſt, ſimply *preceptive*, *drink ye all of it*, Mat. 26. 27, where that univerſal particle has its peculiar emphaſis: then he ſhews the *end*, *this do ye, as oft as ye drink it, in remembrance of me*, 1 Cor. 11. 25. all which is clear from what was aforeſaid. The EXPLICATORY words are; *this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins*, Mat. 26. 28. That is, the wine, contained in this cup, is the ſymbol of blood, not the typical blood, as was that of the paſchal lamb, but of my blood; by which is ratified, not that ſame Old Teſtament, which the blood of the lamb, they had now eaten, did ratify and confirm; but a new and a better teſtament, which brings not a typical, but a real remiſſion; conjoined, not with the rigorous demands of the hand-writing, but with the giving a diſcharge in virtue of my blood, very ſoon to be ſhed, not to a few among the Iſraelites, but to very many nations all over the world. Thus much concerning the ACTIONS OF CHRIST about the ſymbols.

The actions of the gueſts 1. To receive the

XXV. Next follow the ACTIONS OF THE DISCIPLES, and conſequently of the other gueſts. And theſe, according to Chriſt's appointment, are three: firſt, TO

bread and cup. TO RECEIVE both the bread and the cup: but each ſeparately: for ſo Chriſt diſtributed them: in this manner he commanded his people to take them: thus the body of Chriſt, as broken for us; his blood as poured out of his body, are more diſtinctly repreſented: and in fine, as a complete entertainment requires both meat and drink, ſo this moſt complete ſpiritual repaſt, which we have in Chriſt, is thus moſt excellently repreſented. And therefore we cannot ſo well approve of that cuſtom, which prevailed in Cyprian's time, to give a piece of bread dipt in wine, to infants and the ſick: which was the practice in ſome places, about the year of Chriſt 340, in the public and ordinary celebration of the ſacrament. The ſame judgement we are to paſs on the cuſtom of the Greeks, who crumble the conſecrated bread into the wine, and take it out with a ſpoon.

2. To eat the bread. XXVI. The other action of the gueſts is to EAT the bread taken: for this is the immediate end of its being diſtributed and taken. Whence it follows, that thoſe deſtroy the end of the ſacrament, who take the bread or *hoſt*, as they call it, that they may keep it honourably in a *pyx* or box. This is altogether contrary both to the inſtitution of Chriſt, and the cuſtom of the antient church. For Chriſt has expreſsly commanded, they ſhould directly eat. And indeed, as the ancient Chriſtians under Heathen emperors, by reaſon of the danger of perſecution, could not at all times have prieſts, eat part publicly and part they carried home: yet they, by no means kept it in a religious manner, in order to adore, but to eat it on the next occaſion. To this purpoſe is the decree of the council of Saragoſa, which was held in the year 381, Canon 3. *If any perſon is convinced, that he has not uſed the received grace of the Euchariſt, let him be Anathema for ever.* For that purpoſe alſo, the Euchariſt was publicly kept by the prieſt, to be carried out of the ordinary courſe, to the ſick, not to be adored, but eaten. But in the earlieſt times, as the Sacrament was celebrated every day, it was to no

no purpoſe to lay by the Euchariſt; but, when the Supper was publicly adminiſtered, it might be ſent by the hands of the Deacon to the ſick, or to thoſe who were abſent on ſome other account. Which *Juſtin. Apolog. Secunda*, mentions, was often done in his time. But what was left of the Supper, or not made uſe of, was either thrown into the fire, or given to the ſchool-boys to eat; as Voſſius has proved from the ſecond council of *Maſcon*, from *Heſychius* and *Evagrius Scholaſticus*, *Diſput. 3. de S. cœnæ Domin.* Symbol. §. 8.

XXVII. The third action of the gueſts is, TO DRINK the conſecrated wine out of the cup. It is remarkable, that our Lord ſaid concerning the cup, not only *take this, and divide it among yourſelves*, Luke 22. 17; but likewiſe added a mark of univerſality, *drink ye* ALL *of it*, Mat. 26. 27. And we are told how they complied with this command, Mark. 14. 24, *and they* ALL *drank of it*. As if the Lord Jeſus purpoſely intended to obviate the ſacrilegious boldneſs of thoſe men, who deprive the Laicks, as they call the common people, of the conſecrated cup. 'Tis an inſipid exception, that the ALL ought to be reſtricted to the apoſtles, to whom our Lord is there only ſpeaking. For the apoſtles, in that caſe, repreſented the whole church. And unleſs the Papiſts will own this, whence will they ever prove, that the eating of *the bread* belongs to the laity or common-people: eſpecially, as no univerſal particle is added to that command. We add the authority of the apoſtle Paul, who diſſuades the whole church of Corinth by this topic from the worſhip of idols: becauſe, ſays he, *ye cannot drink the cup of the Lord and the cup of devils*, 1 Cor. 10. 21; and again writing to the whole church, *as often as ye eat this bread and drink this cup, ye do ſhew the Lord's death, &c.* Where he all along joins the eating of the bread and the drinking of the cup, as actions to be alike performed by the ſame perſons, 1 Cor. 11. 26—29. 3. To drink the wine.

XXVIII. But

The conditions requisite in the guests.

XXVIII. But who are they on whom it is incumbent to observe these duties according to Christ's command. Paul has briefly resolved this, 1. Cor. 11. 28, 29. *Let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* In which words he shews: 1st. That no person should approach the table of the Lord, but he who, having a knowledge of the sacred mysteries, can discern the Lord's body, and, in some measure at least, understands the analogy between the sacred symbols and the thing signified by them, and on that occasion can shew the Lord's death. 2dly. That there is also required in the communicant that experience of the ways of God about the Elect, as to be able to examine himself; whether, besides the external profession of faith, he hath also the genuine marks of the Holy Spirit dwelling in him, or, which is the same thing, of a sincere and internal christianity: such as the sorrow of a penitent heart, which is after a godly manner; a lively faith resting on Christ, as the alone author of life: in fine an unfeigned love towards God and his neighbour, joined with an effectual purpose of reformation of life. Whoever, upon a previous examination, finds these things in himself, is not to account himself as an unacceptable guest to the Lord.

Which were carefully inculcated in the ancient church.

XXIX. These things were carefully observed in the ancient church, while zeal was fervent, and discipline in its vigour. How diligent they were in instructing the Catechumens, with what circumspection they acted in admitting them to the holy sacrament, cannot be unknown to those, who have but just looked into the writings of the fathers. And that none but the worthy might come to the communion, the Deacon called out with a loud voice to all, before the administration, SANCTA SANCTIS *holy things to the holy:* and the priest, SURSUM CORDA *to heaven with your hearts.* To which words the faithful answered, habemus ad Dominum, *we have raised them*

them to the Lord. In *Clement* alſo *Conſtit. Lib.* 2. *c.* 61, the deacon duely, at the beginning of the communion, ſays to the people, *let none have a grudge againſt another, none be in a ſtate of hypocriſy.* And the cuſtom of the Greeks, at this day, differs not from this; among whom they, who are to communicate, turn themſelves to every ſide of the church, and on bended knees addreſs thoſe around them; *forgive us brethren, we have ſinned both in word and deed.* To which they who were preſent anſwered in this manner: *brethren, God will forgive us.* Moreover juſt when the communicant was to partake of the ſacred feaſt, he addreſſes himſelf to Chriſt in theſe words; *I will not kiſs thee as Judas did, but, after the example of the thief, I confeſs to thee: Lord remember me, when thou comeſt into thy kingdom.* Theſe things we have in *Chriſtophorus Angelus, de Statu hodiernorum Græcorum, c.* 23.

The ancients formerly and the Orientals give the ſupper to infants at this day.

XXX. We may eaſily gather from what we have quoted from Paul, what to think of the communion of infants. It appears to have been a cuſtom in the ancient church, to put the ſymbols of the holy Supper into the mouths of infants juſt after baptiſm. A practice ſtill obſerved by the Orientals. I will here ſubjoin the words of *Metrophanes Critopulus, Hieromonachus, confeſs. c.* 9. "But even infants themſelves "are partakers, beginning immediately upon their "baptiſm, and afterwards as often as the parents "will. And if any one ſhould blame us for the com- "munion of infants, we can eaſily ſtop his mouth. "For, if he be an Anabaptiſt, we uſe this ſaying "againſt him: *ſuffer little children, and forbid them not "to come unto me*, Mat. 19. 15. Alſo that other: "*except ye eat the fleſh of the Son of Man, and drink his "blood, ye have no life in you*, John 6. 53. But the "propheteſs Anna makes very much for us, who de- "dicated Samuel from his early infancy to God; who "alſo requires the firſt-born of the Jews to be given "up to him, from their very birth, tho' not yet en- "dowed with a competent meaſure of underſtanding. "But if our adverſary be no Anabaptiſt, we will alſo

"uſe

"uſe the very ſame arguments againſt him, which "he uſes for infants againſt the Anabaptiſts; that as "they ought to be baptized, ſo alſo to be made par- "takers of the Lord's Supper. And thus with the "help of God we have got the better of our argu- "ment." Thus far Metrophanes.

But not ſo juſtly.

XXXI. But we are of a quite different opinion. For all the words of our Lord's command, [with reſpect to this Sacrament] are ſo expreſſed, that they cannot belong to infants, who can neither receive the bread, nor eat it, unleſs it be chewed for them or ſoaked. For *babes are fed with milk, and not with meat*, 1 Cor. 3. 2. Heb. 5. 12. Infants cannot examine themſelves, nor diſcern the Lord's body, nor ſhew his death, all which we have juſt heard, the apoſtle requires of communicants.

The oppoſite reaſons anſwered.

XXXII. The arguments of Metrophanes are very eaſily refuted. For, 1ſt. It does not follow, becauſe our Lord was willing, that young children ſhould come to him, and declared, that theirs was the kingdom of heaven, that they are to partake of the ſupper. Chriſt is there ſpeaking of Spiritual and myſtical communion with himſelf, which does not imply any Sacramental communion whatever; but that only of which the ſubjects, he is ſpeaking of, are capable. 2dly. The nature of baptiſm and of the ſupper is different. Baptiſm is the ſacrament of regeneration and ingrafting in the church: in the adminiſtration of which, the perſon to be baptized is merely paſſive: to the receiving of that, the Scripture does not ſo univerſally require ſelf-examination, and the ſhewing the Lord's death. And therefore it may be properly applied to young children. But the Supper is the ſacrament of nutrition, by means of a ſolid food: to the partaking whereof the communicants are required to perform certain actions both by the body and the ſoul: of which infants are incapable, and therefore it belongs to thoſe, who are come to the years of diſcretion, and not to little children. 3dly. Our Lord, John 6. 53, is not treating of a ſacramental, but

but of a Spiritual and myſtical eating by faith. For neither was the Euchariſt then inſtituted or known; nor will any one readily urge ſuch an abſolute neceſſity for the Euchariſt, as that without it none can be ſaved; which yet our Lord aſſerts of that eating of his fleſh. 4thly, the example of the propheteſs *Anna*, who conſecrated *Samuel* a little child to God, is not at all to the purpoſe. For nothing can be concluded from that, but that it is a part of the duty of parents, to give up their children, as early as poſſible, to the obedience and ſervice of God. 5thly. And what they pretend concerning the dedication of the firſt-born of the Jews to God, is ſtill more impertinent. For, that dedication of the firſt-born, previous to the ſetting apart the tribe of Levi, ſhewed that they were God's, and to be employed in his ſervice: in them the other children were accounted to be conſecrated, and even the whole family; and in a word, they were types of Chriſt, in whom, as the firſt-born among many brethren, all the families of the earth are bleſſed. All which has nothing to do with the participation of the Euchariſt.

The frequent communion of the ancients.

XXXIII. In the ancient church, the communion of the Lord's Supper was far more frequently celebrated than it is at this day. It is the advice of *Baſil* to *Cæſaria Patricia*, *Epiſt.* 289, *Certainly, to communicate every day, and to partake of the holy body and blood of Chriſt, is a good and uſeful practice.* Thus alſo *Auguſtine* relates in his former epiſtle to *Januarius*, that ſome *communicated every day.* And to this ſenſe ſome people wreſted the *daily bread*, mentioned in the Lord's prayer: as *Fortunatus*; *but the aſking our daily bread, ſeems to inſinuate, that we ſhould every day, if poſſible, reverently take the communion of his body.* Afterwards the church increaſing in numbers, but abating in zeal, the clergy communicated daily with their prieſt, while the people thought they had done their duty, if they communicated every Lord's day. But neither did they ſtop here; for, the people knowing no meaſure to their neglect,

neglect, it was decreed in ſeveral Synods, that whoever did not communicate every third Lord's day at leaſt, ſhould be cut off from the church. At laſt matters came to that paſs, that the people ſcarce communicated on any other days, than the moſt ſolemn feſtivals, eſpecially on the Eaſter holy-days. Compare what we have already quoted, *Sect.* 7, from *Honorius Auguſtodunenſis*. This neglect of the common people was frequently reprimanded with ſeverity by the holy men of God. But that cuſtom, which enjoins the communicating once a year, was ſo diſpleaſing to *Calvin*, that he did not ſcruple to call it a *moſt certain device of the devil*; and thinks, we are by all means ſo to order matters, *as that no meeting of the church be without the word, prayers and partaking of the ſupper*: gathering from *Acts* 2. 42, that ſuch was the practice of the apoſtolical church; where *Luke* ſays, that the *faithful continued ſtedfaſtly in the apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayers*. He at leaſt imagines, the Supper may be moſt decently adminiſtered, if each week at leaſt it be ſet before the church. See *Inſtit. Lib.* 4, *c.* 17. §. 43—47. Alas! what a departure is there at this day, from the ſanctity and zeal of the ancients! yet, as our Lord has determined nothing as to the time, and in general only recommended frequent communion, by that word, *as oft*, 1 *Cor.* 11. 25, 26, a certain medium, eſpecially amidſt ſuch a corruption of manners, ſhould ſeem to be obſerved; leſt, either by the too frequent uſe, this Sacred food ſhould be diſeſteemed, or we ſhould ſlight, or neglect, that auguſt table of the Lord.

Myſtical ſignification of the ſupper.

XXXIV. Let us now come to the MYSTICAL SIGNIFICATION of the Supper, and introduce the beloved ſpouſe of Chriſt into the inner bed-chamber, where ſhe may delight herſelf, not with any outward appearance or figure, but exult and melt away in the moſt deſirable embraces of her huſband, and in the pleaſures of the pureſt love; and forgetting the world, forgetting herſelf, but full of Chriſt, ſhe may diſſolve away

away in reciprocal returns of mutual fondneſs. For this purpoſe the holy Supper is to be conſidered. I. As a SIGN, TEACHING us by the inſtitution of Chriſt. II. As a SEAL, RATIFYING the promiſes of the New Teſtament. III. As a STIPULATION, or ſolemn engagement, binding on us every duty of piety and love.

The analogy between bread and the body of Chriſt.

XXXV. If we conſider the Supper as a SIGN, given us for inſtruction; it exhibits a *remembrance* of Chriſt, and a lively repreſentation of moſt of φρικτῶν τῆς ἐυσεβείας ἡμῶν μυςηρίων, *the awful myſteries of our religion*, as the Greek fathers often ſpeak. The BREAD ſignifies the BODY of Chriſt. For, as *bread ſtrengtheneth man's heart*, *Pſ.* 104. 15.: ſo the fleſh of Chriſt, and the Spiritual bleſſings and graces, purchaſed for us by Chriſt, when he was incarnate, are the food of our ſoul, ſupporting and ſtrengthening it in the Spiritual life, into the hope of life eternal. *I am the living bread, which came down from heaven. If any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world*, *John* 6. 51. Again, as corn, from which bread is prepared, is ground to meal, kneaded to dough, and baked in the oven, before it can be agreeable and wholeſome food for man; ſo in like manner, the captain of our ſalvation was made perfect through various ſufferings, *Heb.* 2. 10, and ſcorched both in the fire of the divine wrath kindled againſt our ſins, and in the flames of his own love.

As alſo between wine and blood.

XXXVI. The WINE ſignifies the BLOOD of Chriſt. For, as wine allays the thirſt, revives the animal ſpirits, cheers the heart, *Pſ.* 104. 15. *Prov.* 31. 6, 7, and makes the maids cheerful (eloquent) *Zach.* 9. 17: ſo, in like manner, the grace purchaſed by the blood of Chriſt, allays the thirſt of our ſoul, abundantly ſatisfying all our holy longings, *John* 4. 14, to a kind of a holy and myſtical ebriety, *Pſ.* 36. 8. *Canticl.* 5. 1: it ſupports and ſuſtains the ſoul, when ſick of love, *Canticl.* 2. 5, and *puts gladneſs into the heart, more than in the time that the corn and wine of worldly men are*

are encreaſed, Pſ. 4. 7: in fine, *cauſes the lips of thoſe that are aſleep to ſpeak, Canticl.* 7. 9, and to become eloquent in the praiſes of God and of his Chriſt. And hence it is, that the Lord compares the participation of his grace to a *feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Iſa.* 25. 6. And we muſt not omit, that as wine is ſqueezed with much force from the grapes, when trodden in the wine-preſs; ſo in like manner the Lord Jeſus *was ſtraitened, Luke* 12. 50, and oppreſſed with much anguiſh, that the blood might flow to us from his bleſſed body, and his ſpiritual grace with his blood.

The actions of the miniſter about the ſymbols what they ſignify.

XXXVII. When the diſpenſer of the myſteries of God, TAKES the bread and the cup of bleſſing into his hands, before the eyes of the faithful, that ſeems to intimate, that Chriſt was thus conſtituted and taken to be mediator, and *ſet forth* to believers, *to be a propitiation through faith in his blood, Rom.* 3. 25. The BLESSING and THANKSGIVING pronounced over the bread and wine, teach us, that Chriſt is that bleſſed ſeed of *Abraham, in whom God hath bleſſed us with all Spiritual bleſſings in heavenly places, Eph.* 1. 3, and the greateſt gift of divine bounty, for which to all eternity we ſhall not be able to render ſuitable thanks: nor are we to ſet about this ſacred feaſt, otherwiſe than by devout prayers, and a grateful acknowledgement of that infinite mercy, which the Lord vouchſafes to us, who are ſo unworthy. The BREAKING of the bread repreſents the breaking of Chriſt's body, eſpecially that by death; for the ſoul is the band, by which all the parts of the body are preſerved united. But on its departure, the carcaſe is nothing but a heap of duſty particles, which are ſoon to be ſeparated upon its putrefaction. Which would alſo have been the caſe with the dead body of Chriſt, had not a ſpeedy reſurrection prevented that holy one of the Lord from ſeeing corruption. The POURING OUT of the wine repreſents the ſhedding of Chriſt's blood,

blood, that eſpecially, which was done on the croſs, for the confirmation of the New Teſtament. And thus in the holy Supper, there is a commemoration of the death of Chriſt, not in words only, but alſo by thoſe myſtical rites. The DISTRIBUTION of theſe ſacred pledges is a figure or emblem of that gratuitous offer, by which the Lord Jeſus, with all his ſaving benefits, is preſented to the elect, with the moſt alluring invitations to accept of him: nor offered only, but actually reached out, and freely given to believers for their eternal ſalvation. In the preaching of the goſpel, there is alſo a certain, but a more general offer of Chriſt made to all, who ſeriouſly long after his grace. But in the diſtribution of the ſacrament, a much more particular offer and communication of Spiritual grace is given to every believing communicant.

What the actions of the communicants denote.

XXXVIII. But when believers RECEIVE the bread and wine, they declare by that action, that they receive by a true faith Chriſt himſelf, and all he is, that they may have a right to become the ſons of God, *John* 1. 12. But the EATING the bread and DRINKING the wine ſignify ſomething more. And *firſt*, they really ſet forth the devout and lively employment of the ſoul, engaged in holy meditations on Chriſt, who is all its deſire that it may derive form him every thing, it knows to be needful for its ſpiritual life. For what feeding is to the body, that meditation is to the ſoul: whereby, from the things, the thoughts are employed about, it ſucks a ſuitable aliment, as the body is nouriſhed by eating. *Again*, theſe actions alſo ſignify that intimate union, which ſubſiſts between Chriſt and believers: as meat and drink, when put into the mouth, are not only received into the ſtomach, but alſo converted into the very ſubſtance of the perſon. This union the ſcripture calls an abode, *John* 14. 23; *a joining*, 1 *Cor.* 6. 17: *the ſame body*, *Eph.* 3. 6. *Laſtly*, they repreſent that ſweeteſt delight, which the hungry and thirſty ſoul enjoys from the

the fruition of Chriſt and his grace: not only believing, but ſeeing and taſting, that the lord is good, Pſ. 34. 9. 1 Pet. 2. 3. And as all are partakers of ONE bread and of ONE wine, this is a figure of that amicable unity, whereby they, who partake of the ſame ſacred feaſt, are united together as domeſticks of the ſame Lord: *for we being many are one bread and one body: for we are all partakers of that one bread*, 1 Cor. 10. 17.

In the Supper there is alſo a ſealing of the promiſes of the covenant of grace and New Teſtament.

XXXIX. But in the holy Supper, we have ſomething more than an inſtructing ſign. It is likewiſe a SEAL RATIFYING to us the promiſes and grace of God. And firſt it really ſeals all the promiſes of the *covenant of grace*, which was formerly ſealed to believers by the paſſover, and all thoſe other ſacrificial feaſts, to which they were admitted. Again more eſpecially, the promiſes of the New Teſtament, better than thoſe of the Old, which the fathers were obliged to be ſatisfied with. And in this reſpect the Supper of the Chriſtians greatly excels the paſſover. *This is my blood of the new Teſtament, which is ſhed for many for the remiſſion of ſins*, Mat. 26, 28; in order to and not a typical expiation of ſin, blotting out the hand-writing, quenching our thirſt, and enjoying a fulneſs of delight in a perfect liberty. *In fine*, it moſt eſpecially ſeals ſome *ſaving bleſſings*, both of *this life* and of *that to come*.

And of ſome ſaving benefits both of this life.

XL. The bleſſings of *this life*, which are ſealed to us by the ſupper, are principally three. 1ſt. Intimate union and communion with Chriſt, as made perfect by ſufferings. Had it pleaſed our Lord, to give to his diſciples a piece cut off from his body for them to eat, or ſome drops of his blood to drink; even that of itſelf would not be ſufficient to ſalvation, nor have accompliſhed a ſaving communion with Chriſt, which is not a carnal, but a ſpiritual thing: yet the diſciples would thereby have had a very effectual ſign of the myſtical union. But now he ſubſtitutes bread in place of his body, wine in place of his blood, when he ſays, *this is my body*; *this is my blood*; and bids us be

be no leſs aſſured, by that pledge of his myſtical communion, than if we took his very body and blood into our hands and mouth. 2dly. The conſervation, and nouriſhment, the ſtrength and encreaſe of Spiritual life, which flow from communion with Chriſt. As by the uſe of bread and wine, he, who communicates, experiences his bodily ſtrength renewed; ſo at the ſame time it is intimated to the believing ſoul, that he ſhall not want that grace of Chriſt which *giveth power to the faint; and to them that have no might encreaſeth ſtrength*, Iſa. 40. 29. 3dly. A ſatisfying fulneſs of every deſirable good, which neither the world could beſtow upon any, nor the beggarly elements of the world, ſeparated from Chriſt, furniſh the ancient Jews with: while the Lord Jeſus, preſenting theſe ſymbols, calls out to believers; *ho! every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs*, Iſa. 55. 1, 2.

XLI. The bleſſing of the life to come, an earneſt of which Chriſt gives us in the ſupper, is that moſt abundant ſatisfactory fulneſs of glory, both in ſoul and body, which the pſalmiſt has deſcribed Pſ. 16. 11. and Pſ. 17. 15: and which is frequently repreſented under the ſimilitude of a marriage feaſt. And of that to come.

XLII. Laſt of all, with reſpect to us the holy Supper is a kind of SOLEMN ENGAGEMENT ſtrongly binding us to every duty of piety and love, both to Chriſt and to our neighbour. It binds us to Chriſt in ſeveral reſpects. 1. In general, on receiving this earneſt of the covenant of grace, in which Chriſt joins himſelf to us in a marriage covenant, we by that very thing promiſe and openly declare, and avow, by an oath that we ſhall fulfil every duty of a chaſte, faithful and loving ſpouſe towards him. Every one of the communicants, by this The ſupper implies an obligation to various duties of piety, towards Chriſt.

public and ſolemn feaſt, which is appointed for confirming this myſtical marriage, makes an open profeſſion of that before God, angels, and the whole church. Whoever partakes of the bread broken, and wine poured out, ſays to Chriſt, if not in plain words, and an explicit meditation on the thing, yet in the implicit meaning of his act; as "I deſire, Lord, to be a partaker of thy body broken, and blood ſhed for my ſalvation, ſo I declare, that I deſerve to have my body, no leſs than this bread, broken or torn in pieces, to have my blood, no leſs than this wine, poured out, if in the renewal of this covenant, I ſhall, with an evil and perfidious heart, break my word to thee." 2dly. Beſides as in the communion of the holy ſupper, the greateſt, and an almoſt incredible inſtance of the love of the Lord Jeſus towards us, is held forth not only before our eyes, but exhibited to our taſte; in like manner it is proper, that the flames of our love towards him be, in the participation of that feaſt, kindled up, and the love of him beyond all other love kept inviolate, and becomethe object of our admiring thoughts. In the ſame breath, that the ſpouſe was ſetting forth the love of her beloved to be better than wine; and infinitely preferring the kiſſes of his mouth to all other things, the moſt deſirable in other reſpects; ſhe alſo adds, *Canticl.* 1. 2, 3, *therefore do the virgins love him.* 3dly. As the holy ſupper is eſpecially inſtituted in remembrance of our Lord, and in commemoration of his death, believers, in the uſe of it, are bound to have always freſh in their memory the Lord Chriſt, and the dreadful ſufferings he underwent, which are the moſt ſolid foundation of our hope, and the only matter of our conſolation; and to eſteem Chriſt crucified, as *a bundle of myrrh, lying all night betwixt our breaſts, Canticl.* 1. 13. 4thly and laſtly. As a greater mark of familiarity, our Lord deſires a mutual ſupper, *I will ſup with him and he with me*, Rev. 3. 20. It is therefore proper, that they who are entertained by our Lord, with ſo magnificent a feaſt, ſhould be careful to give him a becoming

coming entertainment in return: invite him to *come into his garden, and eat his pleaſant fruits*, *Canticl.* 4. 16; and give him to *drink of ſpiced wine, and of the juice of their pomegranate*, *Canticl.* 8. 2. That is, they ſhould give him delight by the ſincere practice of internal Chriſtianity; than which neither ſpices, nor the honey-comb, nor milk, nor wine, can be ſweeter to him.

And of love to our neighbour.

XLIII. To conclude, by the uſe of the Supper we are alſo bound to the practice of brotherly concord, and the ſincereſt love towards our brethren and ſiſters, partakers with us of the ſame table: that in the hearing, and with the applaud of angels, may be ſung in the church of God, with one mouth and one heart, *behold! how good and how pleaſant it is for brethren to dwell together in unity*, *Pſ.* 133. 1. Thus the apoſtolic church both ſet us an example for our imitation; *and they continuing daily with one accord in the temple and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart*, Acts 2. 46. To this purpoſe was the holy kiſs, by which they on all occaſions, kept up a mutual peace; of which frequent mention is made in ſcripture, and of which, eſpecially in theſe rites of the ſupper, the innocent uſe was for ſome time continued among Chriſtians. God grant we may in ſuch a manner ſolemnize this myſtical Supper on earth, that we may eternally feaſt with Chriſt in heaven.

AMEN.

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Page 269, line 38, for *obedience* read *disobedience.*

Page 292, line 34, read *Scripture.*

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